LEADING MINISTRIES INTO CHRISTIAN COMMUNITY:

A PRACTICAL THEOLOGY FOR CHURCH-AGENCY RELATIONS

VOLUME ONE

A THESIS

SUBMITTED TO THE FACULTY OF

GORDON-CONWELL THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT OF REQUIREMENTS FOR THE DEGREE

DOCTOR OF MINISTRY

BY

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MAY 2008

To Loron

My wife, companion and steadfast support

And to Jessica, Harley and Marilyn

Who each deserves the degrees as much as I do, for all that it takes to have a

husband and father in seminary for seven years

and

To my father

Dr. Raymond Pellowe

A constant source of encouragement throughout my theological education

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GLOSSARY

affiliated ministry. A specialized ministry that is formally connected to a church or a denomination.

agencies. Christian ministries that are self-governing and not related to a church or a denomination (although they may form covenants or agreements with them).

auxiliary ministry. An autonomous, specialized ministry that exists for the benefit of a particular denomination and has official standing with the denomination.

charities. All Christian ministries that are not local churches or denominational offices.

denominational ministries. Specialized ministry organizations that are "owned" by a denomination.

denominational structures. The structure that functions as the extended part of a local church's governance structure; this term does not refer to denominational ministries.

ecclesial bodies. Local churches and denominational structures.

nondenominational agencies. An alternate term for agencies and an exact equivalent for the term unaffiliated agencies; it emphasizes that they are not part of the denominational structure.

organized church. An alternate term for ecclesial bodies, referring to local churches and denominational offices.

self-governing agencies. An alternate term for "agencies" that emphasizes their governance structure.

specialized ministry. A ministry (whether or not affiliated with a church or denomination) that specializes in only part of the church's mission, which means that it is not a local church.

unaffiliated agencies. An alternate term for "agencies" that emphasizes their status as not affiliated with an ecclesial body.

ABSTRACT

An attitude survey, case studies, and a theological forum on independent ministries from Orthodox, Catholic, Mainline and Evangelical perspectives, provide new suggestions for improving the relationship between churches/denominations and parachurch agencies. Contrary to popular opinion, money and people are not the problems, and pastors are more receptive to non-ecclesial agencies than thought. The primary issue is accountability. The new *People of God* model explains the church-parachurch relationship from theological and ecclesiological perspectives. Practical recommendations relate to organizational policy, ministry relationship practices, and staff training. The study includes a statistical description of the parachurch sector in Canada and a demographic analysis of parachurch leaders. The appendices include papers written specifically for this study by John G. Stackhouse Jr., Peter Wyatt, Michael Attridge and Spencer Estabrooks.

CHAPTER 1: INTRODUCTION

THE TOPIC

The general topic of this dissertation is the relationship between Christian

ministries: churches, denominations, specialized ministries (ecclesial and non-

ecclesial), and all possible combinations between them. Many of the findings of this

dissertation can apply to any type of Christian ministry.

However, the topic is narrowed by its focus on the relationship between

specialized ministries and the local church; in particular between self-governing, non-

ecclesial agencies and local churches. Self-governing agencies represent an extreme

position on the spectrum of specialized ministries, being the form of ministry that is

most independent of ecclesial oversight and with the most complex obstacles to good

church relations. Winter (1977, 203-204) has described the range of relationships

between specialized ministries (which he calls mission societies) and churches as:

- Type A: The mission society is denomination-administrated and funded by a unified budget;

- Type B: The mission society is denomination-administrated, but funded by direct, designated giving;

- Type C: The mission society is denomination-related but autonomous; and

- Type D: The mission society is unrelated to any one denomination.

This classification system works across the entire range of Christian traditions.

For example, Winter reports that most Catholic orders are Type C organizations, as are

most European Protestant specialized ministries. Most American Protestant

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specialized ministries are either Type A or Type D. Some denominations, such as the
Pentecostal Assemblies of Canada, use a Type B model for their mission departments.

This dissertation addresses the most complex and difficult relationship, Type D,
assuming that the closer a ministry gets to Type A status, the fewer complexities it
will encounter and the easier the relationship will be. Solving the most difficult
relationship problems will benefit all the less strained relationships as well, whether
Orthodox, Catholic or Protestant, denominational ministries (Types A, B and C).

Problem

This dissertation therefore addresses the relationship between local churches and
self-governing Christian agencies ("parachurches"). Agencies are a vital, growing
part of Christian activity, yet some church leaders think they should not exist apart
from oversight or control by the organized church (local churches and their
denominational structures). Others accept them, but differ on whether they are short
term solutions until churches fulfill their mandate, or are longer term vehicles for
Christian service. Many pastors also have concerns about how they operate. A pre-
study attitude survey revealed that relations between these two types of Christian
ministries have apparently improved over the last twenty-five years, but are not yet
what they could or should be.

The problem is that brother and sister Christians, called and equipped by God,
serve him faithfully and yet have a tension between them based on whether they are
serving within an ecclesial setting or a self-governing agency.   Bad relationships

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within the body of Christ are incompatible with the idea of being fellow workers in one body, the people of God. Missiologist George W. Peters identified the crux of the matter, saying at the Green Lake conference in 1971, "Christianity is basically a religion of relationships. Relationships are of deeper significance than organizational structure and identity" (K. Price 1983, 24).

Issues

> The biblico-theological model of the church does not allow for a missionary structure apart from the church.
> —Orlando Costas, *The Church and its Mission*

> There can be no question, therefore, of the church versus missionary structures. Wherever Christians are, there is the church.
> —Howard Snyder, *The Community of the King*

On the surface, both statements make the same point, yet their authors wrote them to support opposing positions. Costas used "church" to refer to local churches and denominations, while Snyder considered "church" to be the people who follow Christ. This is the core issue in the church-agency debate: how the church is manifested. Snyder summarized Costas's ecclesiology (based on community and the people of God) and then wrote, "I find Costas's understanding of the church compatible with my own" (Snyder 2004a, 46-49).[1] Their differing positions on

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[1] Snyder's book is dedicated in memory of Costas, recognizing him as a "servant prophet" (2004a, 5).

unaffiliated agencies developed because they used different methodologies to work out their positions and they held different views of how the church is manifested.

Costas gave priority to the lack of biblical precedent for unaffiliated agencies (Costas 1974, 166) and had an implied understanding that "the church" is the local church and its denominational structure. Everything else is "nonchurch" and cannot be a valid expression of the church (Costas 1974, 159; *see also* Appendix G).

Snyder's methodology did not need biblical precedents and he identified the church as a charismatic, non-institutional structure, the people of God, who are equipped by the Holy Spirit to act as God's agents to pursue God's mission (Snyder 1974a, 330-31).

It is immediately evident that this topic involves many theological concepts about which Christians hold a variety of positions.[2] While some factors in the church-agency debate do tend to correlate, it is very difficult to make a meaningful schema of the positions that accounts for all the debate's factors with non-porous, mutually-exclusive distinctions between them. Each author's position is almost unique, because of the many possible combinations of the factors.

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[2] *Self-governing* agencies are primarily a phenomenon involving Christians who belong to churches that have a congregational polity. Durnbaugh (1968, 238) reports that more than 75% of Protestant missionary staff and resources (which captures the staff/resources of self-governing agencies) stem from churches of free church parentage, which tend to be congregational (and evangelical). Churches with a presbyterian polity (mostly mainline Protestant denominations) prefer direct denominational control of ministries (e.g., Winter 1973, 224, 226; Wyatt appendix H, page 441; *see also* the Roman Catholic and Orthodox papers in appendix H for the episcopal viewpoints). Most of the ecclesiological literature cited in this dissertation uses the label 'evangelical,' and that term will be used here, with the recognition that there is not a 100% overlap between 'evangelical,' 'congregational,' and 'free church.'

For instance, authors may hold clear positions but be willing to make situational exceptions. Fitch is entirely negative about self-governing agencies in his book (2005), yet in a conversation with the author (March 24, 2007) he said that such agencies could be useful if they provide services to strengthen local churches. Furthermore, after stating a clear-cut position, authors may attach conditions. Winter appears to support self-governing agencies (e.g. 1973, 221-23), yet he calls for their regulation by the organized church (1973, 224).

The temptation is to resort to scriptural precedent because evangelicals agree that scripture is authoritative, but even this seemingly safe route crosses a minefield. People resort to scripture with different assumptions about how to apply it. The pre-study survey includes a perfect illustration. One pastor answered a question about legitimacy of unaffiliated agencies by asking, "Where in scripture was that again?" while another used the reverse argument, "I cannot think of a passage of scripture that disallows an independent ministry." Both appealed to scriptural authority with different outcomes!

However, there is hope these impasses can be broken through. Behind each of the many positions lies their authors' values and concerns. If a solution can be found that appeals to their values and satisfies their concerns, they may be willing to overlook some theological differences if they can live with the practical results.

A glimpse of how this might work can be seen in Hammett's assessment of White's model. In an intriguing juxtaposition, Hammett believes the local church is responsible for the church's mission (Hammett 1998, 7) while White believes the

individual believer is responsible (White 1983, 79-80). Yet Hammett says of White's

ending point, "But this is quite close to [my] servant-partnership model" (Hammett

2000, 204). Hammett's concern is for the theological priority of "the church" (2000,

200), by which he means local churches. Because White encourages local churches to

claim whatever ministry their members do as extensions of their own ministry,

Hammett's concern is addressed. Hammett has taken a critical step forward by

showing where a potential resolution might lie, at least between him and White.

The *ideal* is unanimity on all points, but an acceptable solution need only have

enough agreement to provide long term certainty for churches and self-governing

agencies and demonstrate unity between them. Just as charismatics and secessionists

can share ACTS Seminary (Langley, British Columbia) because they value synergy,

so too can churches and unaffiliated agencies find mutual acceptance in shared values.

A model addressing core Christian values and goals, rather than controversial

secondary issues, will be more readily accepted than a model that addresses *only*

secondary issues.

Aside from theological issues, there are different lenses through which to study

the topic. The lens most often used is "independent vs. church-related," but

"generalist vs. specialist" is another. Winter uses the latter, putting churches on one

side and both denominational and self-governing agencies on the other. In so doing,

Winter champions specialization, not independence, although his model

accommodates independence.[3] Yet another lens is "functional equivalency" rather

than "biblical legitimacy" (Snyder 2005a, 170), an idea that has been called "dynamic

equivalence" (a phrase that all students of Bible translation will appreciate) (Winter

1973, 222 citing Kraft 1973, 39ff). This technique reinterprets the ancient church for

modern times. Resolution of the church-agency problem will require attention to the

highly nuanced details of the differing views.

Writers approach the issue from several perspectives (often a combination). The

major perspectives are:

- ecclesiological (the identity of the church and its place in the believer's life); Hammett is a representative author;

- missiological (cross-cultural relevance of organizational structures, definition of the church's mission, and who is responsible for the church's mission); e.g., Costas;

- hermeneutical (how to apply scripture to today's circumstances, and the need for biblical precedent); Winter approached the topic from this perspective;

- theological (how God's Trinitarian nature should affect human relationships, and the significance of living under his rule); Snyder takes this perspective;[4] and

- sociological (societal influences and paradigms); Stackhouse used this perspective in his forum paper (Appendix H).

A final issue is terminology. There is widespread discontent with the term

"parachurch." Recommendations for new terms are included in chapter three and the

author is using those terms throughout the dissertation so the reader may see how they

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[3] As chapter two will show, Winter believes very strongly in a related-but-autonomous model and so is not a strong supporter of unaffiliated agencies.

[4] Snyder accepts this categorization, but he prefers to categorize his perspective as "interdisciplinary and ecological (in the basic sense of…systemic interrelatedness)" (Snyder 2007).

work. One of the recommendations is that the capitalization of "church" to mean the universal church be made optional. Therefore, "church" will not be capitalized in this dissertation unless it appears capitalized in a quotation. The point is to show that reading comprehension is not impaired by the recommended terminology. If there is confusion, the reader may jump ahead to page 169 to read about the recommended terminology and its conventions.

The most significant complicating factor in the church-agency debate is the lack of a single Protestant ecclesiology, or more particularly, a single evangelical ecclesiology. Evangelicals have not relied on shared ecclesiology for unity but on shared piety, where the essence of the church lies not in church structure or order but in the call of God. The issue for evangelicals is not so much, "What is the true church?" but "Who is the true Christian?" The distinction is between nominal and true believers (Hindmarsh 2003, 16, 32, 33, 35).

Evangelical denominations overwhelmingly use a congregational governance model, which developed in the free church movement. Authority in the congregational model rests in the community of believers, unlike in the Reformers' churches where authority rested in the institutional church. Historically, the free church's understanding of the church has not included a developed view of the church beyond the congregational level (Van Gelder 2000, 58-61). There is a vague awareness of the concept of a universal church, but that is all it is for many people. Evangelicals for the most part are members of self-governing churches belonging to denominations that in practice are fairly loose associations.

As will become evident in the theological chapter, such an ecclesiology centered

on the local church encourages people to create their own self-governing ministries

using the same principles that justify the existence of their free churches. The

ecclesiological problem persists because there is no central, governing Protestant

body. The Roman Catholic church has a central body and the Orthodox churches have

a coordinating college of bishops, but Protestants have no formal centralizing

structure.

Importance

The passage of time makes the issue more pressing. Self-governing agencies

grew more than one-hundredfold in the twentieth century and by 1996 overtook

churches in revenue (Willmer & Schmidt 1998, xii, 10).[5] By 2000, only four years

later, their worldwide revenues were up 62% while churches grew only 15%.[6] They

had increased their revenue share from fifty-two percent to sixty percent and the trend

continues. In 2005, the Canadian Council of Christian Charities (CCCC) had 760

agencies and 1,845 churches in membership. The 327 largest agencies (thirteen

percent of the membership) alone received fifty-three percent of all the revenue

received by the entire membership. No one knows how many self-governing agencies

there are, but estimates show dramatic growth; from an estimated five to ten thousand

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[5] Willmer & Schmidt used David Barrett's Annual Statistical Table on Global Missions: 1996, as it appeared in the *International Bulletin of Missionary Research* 18, no. 1, pp. 23-24.
[6] Comparing Willmer & Schmidt 1999, 10 to Barrett's updated numbers in Barrett, Kurian & Johnson 2001, 22.

agencies in 1983 (White 1983, 35) to an estimated one hundred thousand in 1998 (Willmer & Schmidt 1998, xii).

Not only are agencies growing relative to churches, they are growing relative to specialized denominational ministries too. Missionaries of the Division of Overseas Mission of the National Council of Churches made up fifty-three percent of all missionaries on the field in 1945, but declined by 1969 to twenty-eight percent. In the same period, sixty-four agencies joined CrossGlobal Link[7] or EFMA (half of them newly created) and another 104 agencies were born (Winter 1971, 89-90). One specific example of the shift in relative size is a comparison of the American Presbyterian Church and Frontiers US. In 1960, the Presbyterian Church had almost 350 missionaries in the Middle East; its numbers have plummeted to barely double digits in 2006. At the same time, Frontiers US has grown from about two hundred missionaries in 1990 to 396 in 2006 (Blincoe 2006, 9-10).

Self-governing agencies are now larger and growing faster than churches and they are ubiquitous, touching almost every aspect of Christian life. They cannot be ignored. If they are not a legitimate expression of the church, if they are a stain on the church's witness and a hindrance to churches, then correction is needed because their ability to harm the church is too great. But if they are a legitimate expression of the church, if they are a vital witness and are helping the church, then churches must extend the right hand of fellowship and welcome them into the fold. Either way,

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[7] IFMA changed its name to CrossGlobal Link in 2007.

Christians working for churches and agencies are fellow workers in Christ and joint participants in the fellowship of the Holy Spirit, and they need to be in relationship.

Excursus: Quantifying the agency sector

The Canada Revenue Agency (CRA) recognizes registered charitable status by granting a charitable registration number. The Director General of the Charities Directorate of CRA told the writer (March 2006) that historical information on registered charities is not accessible. They do not have a database of the list of registered charities from, say, 1997 that might be used as a comparison to the list in 2007. It appears the situation is the same in the United States, as all the literature refers only to estimates.

To establish a baseline for future researchers, a Canadian reference point appears in Appendix A, which uses information from CRA's database of 83,000 registered charities downloaded in October 2007. Specialized ministries are spread throughout the 'secular' category codes based on their primary activity (e.g., relief of poverty). Appendix A contains the filters that were used to select the Christian charities from among all charities in these categories. It was not possible, based on the information in the database, to distinguish between denominational and nondenominational organizations with any certainty.

Appendix A shows all Christian charities (churches and specialized ministries). The table shows the CRA-defined category codes for charities and for each code, the number of organizations, total tax-receipted revenue and total revenue. The financial information is based on the T3010A annual information return for the charity's most recent fiscal year-end, which for most in this table would be December 2006.

Until Christians resolve the relationship issues, the negative consequences of broken or impaired relations will continue. They are:

- *A spirit of competition.* If there is little faith in God's ability to provide, churches and unaffiliated agencies may compete for "limited" resources, causing disunity.

- *Inability to plan strategically.* At the extremes, nondenominational agencies are either God's judgment on the church (Costas 1974, 169) or a crucial part of the Christian movement with no need for ecclesial control or oversight (White 1983, 81). If agencies are a temporary solution, they need a "wind-down" strategy and churches must plan to take over their work. If they give people greater opportunity to serve, they need a growth strategy and pastors should help interested church members find appropriate agencies for their call and gifts.

- *Grievances leading to separation and avoidance*. Even if unaffiliated agencies are valid, there are practices that both sides object to (K. Price 1983, *see also* White 1983). Each party needs to confront its own prejudices and also examine its practices in light of scriptural teaching on love and unity within the body.

- *Failed stewardship*. Globally, churches and nondenominational agencies annually receive $270 billion (Barrett, Kurian & Johnson 2001, 22) and millions of hours of labor.[8] Leaders, as stewards, must ensure that all resources are used for the *greatest* good, which includes the greater efficiency and additional opportunities that arise from collaboration. Leaders must work together.

- *Theological significance*. Churches and unaffiliated agencies cannot opt out of relationship; their employees' shared faith binds them together in community. Right relationships are part of our reconciliation with God and fellow humanity. Inter-ministry relations are a witness (for better or worse) to God's love. This unique responsibility of ministry leaders is without parallel in the secular world.

Relevance

The work you are doing is very significant, particularly when it comes to the debate as to whether parachurch is really the church or not. You would do us a great service if you can help us through that minefield.
—John Wilkinson, Exec. Dir., Toronto Youth for Christ

In spite of forty years of discussion, ministry leaders still wonder about unaffiliated agencies. Based on pre-study theological reflection, the writer believes the components for a solution have been available since at least 1983 (notably Snyder 1974a, White 1983 and K. Price 1983), yet uncertainty and divided opinions still exist a generation later.

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[8] A modest claim, given that Statistics Canada reports over 2 *billion* hours annually are volunteered in Canada alone (which includes secular volunteers too). Source: *Caring Canadians – Involved Canadians*. 2006. Minister of Industry. Statistics Canada Catalogue no. 71-542-XIE.

A formative evaluation of the models is needed to find their authors' assumptions, values and concerns (Swinton and Mowat 2006, 20). The assumptions can then be examined and the values and concerns will identify criteria for a successful solution.

This thesis develops a model that addresses the values and concerns found in the formative evaluation and empirical research. The Hammett/White scenario suggests that the model may find broad acceptance on the basis that its practical outcomes satisfy people's values and concerns, even if its theological elements are controversial to some.

Almost all suggestions for better relations have been about practices to avoid and there has been no empirical research into the nature of excellent church-agency relations. Such a study was done in preparation for this dissertation. Ministries will learn from this study not only the practices to avoid, but also the practices to promote.

No one has studied what churches and agencies have done with the suggestions for better relations that have been made over the years. The writer therefore studied a group of churches and agencies to see what action plans they developed from the suggestions.

While there are no absolutely new theological proposals in this thesis, it does expand on some theological points that have been raised but not yet developed. For example, the 1974 Lausanne Covenant referred to the witnessing aspect of relations between Christian ministries, but no one has used this idea since. The witnessing aspect of ministry relations should be a strong motivator for good relations.

The relationship model accepted by every author has self-governing agencies providing "service to the church." The model is deficient because it makes the church the object of ministry, whereas chapter three will show that the church exists for the benefit of the world. The model also assumes that the church is not present in its agencies.

Finally, one group interprets "service to the church" as service to the universal church and the other as service to churches. The "service to the church" model has merit, but it is imprecise, incomplete and not helpful regarding the core issue of the church's identity. Two additional relationship models will be presented with fresh ways of thinking about the relationship. They are "the church in diaspora" (the local church as a place of equipping and sending) and "the broader church at work." Both models shift the focus from service to the church to service to the world.

The choice of "broader church" as a descriptor is deliberate. A few self-governing agencies are the "*worldwide* church at work" because they accept Christians from any part of the faith. The only requirements are divine in origin (God's call, equipping and provision). World Vision Canada is an example. Most agencies have at least one additional restriction of human origin in that they employ only evangelicals, and some have more. For example, members of CrossGlobal Link (formerly IFMA) hire only non-charismatic evangelicals. Therefore, these agencies are "the broader church at work."

The need is for a single, comprehensive resource to equip everyone from students to ministry leaders for theologically-sound leadership of Christian ministries,

so that these ministries can fulfill the unique relationship responsibilities arising from their connection with the body of Christ. People need guidance for both theory and practice.

<p style="text-align:center">THE RESEARCH</p>

<p style="text-align:center">Purpose and Objectives</p>

Therefore, this dissertation focuses on the relationship between local churches and self-governing agencies, and what they can do to improve their relations with the other by thinking theologically about their ministry's practices. The dissertation develops a comprehensive model using a practical theology to help church and agency co-exist as truer manifestations of community life under God's reign than they are now. Based on pre-study theological reflection, the writer believes unaffiliated agencies are theologically valid. This study shows why this is so, sets parameters for church-agency relations and then uses the new empirical research results to identify specific principles and practices leaders can use to encourage healthy relations.

<p style="text-align:center">Research Questions</p>

The following research questions guided this study:

- From a biblical-theological perspective, how might self-governing agencies be identified? Are they within or alongside the universal church? This question addresses the issue of legitimacy.

- From social and biblical-theological perspectives, given that unaffiliated agencies exist, what attitudes and practices regarding the church-agency relationship best promote God's mission? This question addresses the issue of relationship.

- Will this dissertation, along with an application workbook (Appendix I), facilitate leadership teams finding new ways of working with other ministries, or will they need third-party consulting help? This addresses application.

To address these questions, the dissertation identifies the theologies-in-use related to the church-agency relationship using observable data from theory and practice. The results are compared and contrasted with a theology of the church and its mission. The outcome is a theological framework situating the church-agency relationship within the broader context of church and mission. The literature review and empirical research identify relational principles and practices that support the theological framework. These are tested by a sample of Christian organizations to see how well they stimulate ideas for their own ministries. The study addresses the values and concerns held by those who have written on this topic and considers them in the model that is developed.

The dissertation highlights aspects of organizational leadership that are unique to Christian ministries. It should therefore be relevant to any combination of relationships between church, agency and denomination. It is hoped that the conclusions will be further developed as necessary and applied to these other relationship combinations.

New information from empirical research completed for this dissertation is presented. The study describes the current state of the church-agency relationship by:

- Updating the one and only attitude survey of church and agency leaders on this topic (White 1983);

- Quantifying, for the first time with "hard numbers," the Christian charitable sector by the number of ministries and by donation revenue;

- Analyzing strategic statements from 140 ministries (mostly agencies but also some denominational offices and affiliated ministries) for their attitude about churches;

- Breaking new ground with the first demographic survey of unaffiliated agency leaders to understand who they are and the extent of their theological training;

- Using case studies to do a formative evaluation of successful church-agency relationships in order to develop the principles and practices that help make excellent relationships possible (only the problems have previously been studied); and

- Comparing and contrasting an evangelical perspective on agencies to that of the other major Christian traditions to see what can be learned and to sharpen our understanding of the primarily evangelical phenomenon of unaffiliated agencies.

The dissertation also provides a *new understanding* of the issue. It:

- Surfaces the underlying assumptions and values in previously published work;

- Interprets the literature anew based on these assumptions and values; and

- Develops a synthesis from the above to define the parameters of a good solution.

The thesis *develops an enhanced comprehensive theological framework* for self-governing agencies. The thesis:

- Suggests a theology of church-agency relationships that does not rely on biblical precedents (as the debate over biblical precedents has come to a stalemate);

- Refines and augments the published theological arguments as necessary to add persuasive power and comprehensiveness; and

- Proposes theologically-accurate terminology with minimal historical "baggage."

Finally, the dissertation *documents how to apply the theological framework.* Pastors and agency leaders tested its usefulness by:

- Reflecting on the unique aspects of leading Christian ministries and applying the results to their own organizations;

- Working with their leadership teams to identify opportunities for collaboration; and

- Developing a plan for establishing excellent relations with the other party.

Assumptions

The agencies in the relationship case studies do not necessarily have the best church relations, but the churches they were paired with said these agencies had excellent church relations, so it is assumed that their practices are indicative of best practices.

The lack of a single evangelical ecclesiology hampers resolution of the problem. It is assumed that shifting the focus from congregations to the people of God and from the mission of the church to the mission of God provides more promise for consensus.

Outcomes

The outcomes of this dissertation include:

- A clearer understanding of the current state of church-agency relations;

- Suggested principles for excellent church-agency relations;

- A proposal for a comprehensive model with a theological foundation for unaffiliated agencies that does not require a biblical precedent; and

- A workbook to help guide ministry leaders through the relationship issues.

THE PROCESS

Qualifications of the Writer

The writer has both a church and an agency perspective. He is an ordained minister with the Pentecostal Assemblies of Canada and has served as a church pastor. He is the CEO of a self-governing agency that serves churches, denominations and agencies by helping them address their organizational needs, including leadership development. He will be able to give high visibility to this research by virtue of his position. His education (M.B.A., M.Div. in Biblical Studies, and D.Min. studies in Christian Leadership) has trained him to think theologically about organizational leadership and strategy.

The Setting

The research was conducted in Canada among evangelical churches and agencies. A pre-study forum involving theologians from the four major Christian traditions (Appendix H) showed that agencies are almost exclusively evangelical. Application of the research was tested in Canadian evangelical churches and agencies

ranging from small (revenue less than $300,000) to large (revenue more than $1 million).

Methodology

This study used quantitative and qualitative research methods to capture the advantages of both and provide the greatest amount of data. The surveys therefore included optional open-ended responses to all but the most factual of the close-ended questions (e.g., the demographic questions needed no elaboration). Chapters one to three were converted into discussion points, principles and suggested practices, and made into a workbook, which was tested by some church and agency leaders in their settings.

The writer holds to a dynamic hermeneutic in the theological chapter that is best described and defended in W. Webb 2001. This allows for development of biblical practices according to God's eschatological preference, which can be found from seeing what scripture has to say on a particular practice and establishing a trajectory from Genesis to Revelation and then projecting it to the natural conclusion in the Eschaton.

Limitations

The goal was to have five agencies and five churches apply the findings of this study to their settings. They were not selected as a statistically representative sample,

but simply as organizations to which the writer has access through either existing relationship or geographical proximity, with an effort made to encompass the various sizes of organizations. The claim of this dissertation is that its suggestions were helpful for these ministries. It is assumed that other ministries will likewise find the suggestions helpful.

Denominational leaders and leaders of their related ministries were given opportunity to take part. Their results may provide insight into the applicability of this project to how other types of Christian organizations relate to each other, however this can only be regarded as exploratory research as it is not the focus of this study.

This dissertation does not examine the actual improvement in church-agency relations, although a follow-up study may be done in another year or two to see what impact it had. Rather, the dissertation focuses on the creation of ideas and plans to address the relationship issues. It is assumed that benefits will flow from this process.

THE HISTORY

All *self-governing* agencies are specialized ministries with no ecclesial oversight. Had the topic of this dissertation been *specialized* ministries (which would include ministries overseen by denominations and churches as well), an historical review would trace their history from the biblical record through Orthodox and Catholic orders to the modern registered charity (much as Winter did in his landmark article, *"The Two Structures of God's Redemptive Mission"* [Winter 1973]). Since the focus of this dissertation is on self-governing agencies, the historical starting point

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should be 1795 with the founding of the London Missionary Society, the first intentionally nondenominational agency. However, this historical review starts about a century earlier than that in order to place this new structural form in the context of the reintroduction of specialized ministries to the Protestant church and also the various forces that were shaping the life of the church and setting the stage for non-ecclesial ministry. In their reform of the church, early Protestants had done away with specialized ministries entirely and unintentionally lost their missionary focus. Luther's goal in abandoning specialized ministries was to see the life and strength that were present in Catholic orders incorporated into the local church, but this goal was never realized (Winter 1973, 226-27).

A number of related factors set the stage for the rise of self-governing agencies in the modern era. They were the development of the free church (and the resulting growth of denominationalism), voluntaryism, pietism and restorationism. These factors are all closely correlated and based on obedience to Jesus (Mason 1979, 89; Durnbaugh 1968).

The free churches were born after much persecution from their host states and the established churches, and they continued to struggle for theological acceptance as legitimate churches even after they were given legal recognition by their states. In England, the Toleration Act of 1689 gave official recognition to most Protestants who were not part of the Church of England. On the Continent, alternatives to the established churches were accepted in increasing numbers of jurisdictions (Mullin 2004, Durnbaugh 1968, Richey 1977). For virtually the first time in the history of the Christian church, churches could exist without being the state church *and* without

persecution. The power of the established churches to control all Christian organizations was broken, making it possible for unaffiliated agencies to exist (as well as new denominations).

One of the key ideas behind the free church is that believers have the right to determine for themselves how their churches should be structured. Churches could now choose their own denominational structure, making denominations "voluntary ecclesial associations" (Richey 2005, 17; *see also* Richey 1977 and 1979; Van Gelder 2005; Goen 1983, 23; Olson 2003). The legitimacy of voluntary mission organizations is based on the same principles that support free churches, but applied to individual believers.

Voluntaryism is "the belief that membership in a religious body should be free and uncoerced . . . such bodies should not be supported by the state but rather by voluntary contributions" (E.M. Sider 1974, 1023). It began in the United States with the separation of church and state, and it encouraged lay activism (E.M. Sider 1974, 1023; Goen 1983, 21). Voluntaryism meant that individuals, and not the state, chose whether or not to support churches, and if so, which ones. Voluntaryism has become a pervasive North American cultural value supporting entrepreneurialism by empowering individuals to act. Personal initiative is virtually limited only by the ability to raise funds. Voluntaryism led to the creation of voluntary associations for lay ministry, which was an additional influence on the development of new denominations (Van Gelder 2005, 25).

Pietism provided the theological rationale for acting on the possibilities created by the free church and voluntaryism. By emphasizing personal religious experience and commitment (Richey 1977, 82, 83), it fostered a sense of individual responsibility to act on the church's mission. It avoided individualism by forming small groups of people who shared an experience and call. Pietists were far more engaged in mission activity than the churches to which they belonged, leaving them no option but to initiate small group missions (Freeman 1998; Strom 2004; Tamcke 2004; Vogt 2004a, 2004b).

Restorationism developed later than the first three factors. (For the movement's history, see Moorhouse 1967 and Humble 1964.) The goal was to build unity based on shared faith and core Christian beliefs. The movement supported self-governing agencies in two ways: 1) it encouraged lay leadership in all walks of life based on the principle of human equality (Moorhouse 1967, 225, 228), so it was supportive of lay action; and 2) it fostered an ecumenical spirit because it focused on the unifying essentials of Christian faith rather than divisive non-essentials, so Christians could work together across denominational boundaries.

Until the second half of the twentieth century, the legitimacy debate was about free churches and their new denominations, rather than about agencies. A few instances have been found in the literature of debates specifically about agencies. In one, "the Protestant Episcopal Bishop Hobart" said in 1818 that the "Church" was a divine institution governed by God, while voluntary associations were created by human power to pursue human policy (Winter 1971, 96). Underlying this statement is the complete identification of the local church as the church, to the exclusion of any

other expression (a belief that the pre-study survey and literature review show is still fairly common today).

A second debate had to do not with the independence of missionary agencies but with the independence of missionaries themselves, in particular *ordained* missionaries. In 1848, pastors wanted more ecclesiastical control over missionaries and Rufus Anderson[9] defended the right of ordained missionaries to have the same freedom and authority as pastors. In Anderson's opinion, missionaries "are not their hired-servants, but their fellow-servants" (Mellis 1978, 92). The check on their freedom was their performance. Anderson wrote, "Missionaries should be employed who *deserve* confidence, and then confidence should be reposed in them. . . . The missionary's claim for continued support, like that of the pastor, depends upon his fulfilling his engagements" (Mellis 1978, 92). Another check was the idea of "mutual watchfulness," where each missionary keeps a "fraternal" eye on fellow missionaries (Mellis 1978, 94).

Roland Allen wrote a book in 1927 (republished in 1962) in which he took unaffiliated agencies to task. His basic argument was that the church itself (by which he appears to mean the institutional church) is a mission agency and "no society within the Church can be more than an association of individuals" (Roland Allen 1962, 96-98). Again, this completely identifies the church with the local church rather than the people of God. He objected to the professionalization of missionaries, the

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[9] Anderson was the foreign secretary of the American Board of Commissioners for Foreign Missions (in today's terminology, the executive director). He developed mission principles that guided the strategy of American missions for a century (Beaver 1970, 278). Mellis reports that Anderson did debate the role of voluntary societies "from time to time" (Mellis 1978, 91).

infatuation with organization and many other related issues (Roland Allen 1962, 96-116).

One reason for the lack of debate is that soteriology, rather than ecclesiology, was the theological foundation for mission structures through to the nineteenth century (Shenk 1984, 142-43). Issues of legitimacy and relations were simply side-stepped. For example, to avoid conflict during the founding of the Evangelical Alliance in Britain in 1846, the topic was not raised (Shenk 1984, 143; Sandeen 1976). There was controversy, but it was kept quiet for the sake of getting the mission done. However, as Winter has written, "it does seem clear that Protestants were always a bit unsure about the legitimacy of the sodality" ("specialized ministry") (Winter 1973, 228).

Rather than debate legitimacy, ministry leaders simply took whatever action they thought was right. Agencies and churches pursued their goals, some cooperating and some not. A good example of this is how the Methodists responded to the birth of the American Bible Society, a nondenominational body. Rather than debate its legitimacy, they simply created the (short-lived) Methodist Bible Society (Winter 1971, 96).

Some writers (e.g., Winter) begin with the New Testament church and trace the *function* of specialist ministries from Paul's missionary team through the development of Catholic orders to the modern specialized ministry. It appears generally accepted that specialist ministries have been a consistent part of church life, but the presence of biblical and historical examples to support *unaffiliated* ministries is controversial. There are many (e.g., Costas, Hammett) who will argue that while historical examples

do support church-related specialized ministries, they cannot be used to support self-governing ministries. Since the writer will not rely on historical precedents to justify self-governing ministries, the history of Catholic orders will not be addressed here. In fact, chapter three will argue that the continuing work of the Holy Spirit negates the need for either biblical or historical precedents. If they exist, they support unaffiliated agencies, but if they do not exist, their absence does not limit the work of the Holy Spirit today.

It is commonly accepted that the independent structural *form* used by specialized ministries today (a voluntary society) was birthed at the transition of the seventeenth and eighteenth centuries (González 1985, 306, Walls 1988, 231). This development in Christian mission took advantage of the new ways of organizing provided by modern society that first century Christians never had available to them. (For a general history, see Mellis 1976; Avis 2004; Bliese 2004; Maughan 2004; Snyder 2004b).

In biblical times, there was no concept of an organization existing in its own right to achieve specific purposes. No organization had a legal personality and there was no way to ensure that a gift was used for the purpose for which it was given (Hands 1968, 17-18). For instance, half of a lavish gift to the city of Ephesus in the second century to be used for charity either disappeared or was diverted to other uses in only a few years (Hands 1968, 22) and the donor had no recourse. Just as churches use new technology to communicate the gospel, agency workers use a new form of association to further the church's mission. Carey, Fuller and others used the new secular commercial structure, the incorporated company, as an organizational model (Stanley 2003, 41).

Among the earliest Protestant societies, the Society for Promoting Christian Knowledge (1699) and the Society for the Propagation of the Gospel in Foreign Parts (1701) represented two structural forms. Both were linked with the Church of England; one was an independent mission related to the church's government (which the writer calls an *auxiliary* ministry) and the other was controlled by the church's government (which the writer calls a *denominational* ministry) (Walls 1988, 232; Camp 2003, 10). The last part of the eighteenth century saw a tremendous increase in the number of new voluntary societies (Shenk 1984, 135 citing Beaver 1969 [*sic* - 1964], 113-15).

The founding of the London Missionary Society in 1795 was significant. Although it became a *de facto* Congregational ministry, it was intended to be nondenominational (therefore non-ecclesial), so that Christians of many denominations could work together (Walls 1988, 235, 236). The society's *Fundamental Principle* is still the heart of unaffiliated ministries today: "Our design is not to send Presbyterianism, Independency, Episcopacy, or any other form of Church Order and Government (about which there may be difference of opinion among serious Persons), but the Glorious Gospel of the Blessed God…" (Walls 1988, 235).

Denominations can create *inter*denominational ministries to work together, but through the first half of the nineteenth century they supported the *non*denominational vehicle (Winter 1973, 227-28). Their support is evidenced by its later withdrawal. By 1830, unaffiliated agencies were evangelizing, providing aid, sharing resources and expertise, educating within churches and without, and acting as the public's conscience (Walls 1988, 238). Agencies cooperated to eliminate competition on the

mission field, recognize each other as fellow Christians and agree on practical matters

such as discipline, salaries and transfer of workers. They collaborated with Bible

translation, publishing, secondary schools and medical education (Beaver 1970, 250-

51). In 1837, Rufus Anderson wrote:

> What we see in Missionary, Bible, Tract and other kindred societies, not
> restricted to ecclesiastics, nor to any one profession, but combining all classes,
> embracing the masses of the people; and all free, open, and responsible… (is
> that) it is the *contributors of the funds* who are the real association…the
> individuals, churches, congregations, who freely act together, *through such
> agencies* for an object of common interest. (Walls 1988, 231 citing Beaver 1967,
> 65)

Anderson's observation on the nature of agencies is pertinent to today's

legitimacy debate and yet it has not been used. His point is that agencies are far more

than just their organizational structures; they include all their supporters too. Just as

one looks through the organizational structure of a local church to see the community

of believers that constitutes the local church, so one looks through the organizational

structure of an agency to see the community of believers that constitutes the agency.

New specialized ministries continued to form throughout the nineteenth century.

Some supported specific denominations and their autonomy was not much of an issue.

In 1870, for instance, the women of the (U.S.) Presbyterian Church founded the

independent Foreign Mission Society to run its own programs and support

Presbyterian Church missionaries. At its founding, the denomination wanted control

but the women retained independence without much difficulty. From 1880 to 1920,

this auxiliary ministry raised over $17 million: thirty percent of the Presbyterian

Church's mission revenue. The denomination came to appreciate its work. The 1884

General Assembly minutes noted the women were "worthy of all praise" for the work of the Foreign Mission Society. With confidence in its ability, the grateful denomination transferred all medical work to the auxiliary ministry in 1889 (Blincoe 2002b, 8, 2006a, 2-4).

A very successful, pioneering nineteenth century agency was Hudson Taylor's China Inland Mission, formed in 1865. It was the forerunner of all faith-based mission agencies (Stanley 2003, 43). One of the most successful agencies of the late nineteenth century was the Student Volunteer Movement, founded in 1888. It likely had more influence on the church's world-wide outreach than any other organization (Howard 1979, 281-82).

Such agencies as these are "widely acknowledged" as providing the impetus for unity within Protestantism (Winter 1979, 146) by providing the only means by which members of different denominations could *act* together (Walls 1988, 235). They promoted large meetings which benefited churches and denominations, such as the 1910 Edinburgh conference and instigated groups such as the Foreign Missions Conference of North America. These later led respectively to the creation of the World Council of Churches and National Council of Churches (Winter 1979, 146).

However, running counter to the spirit of unity in the agencies were several factors that led Americans to put increased emphasis on denominational ministries at the expense of self-governing agencies and auxiliary ministries. One factor was the desire within denominations for doctrinal purity (Winter 1979, 155-56). Other factors arose from the social turmoil caused by slavery and population growth.

Over several decades, Americans faced states leaving the Union, civil war and then recovery and re-integration of the former slave states. Denominations responded by seeking "churchly order" to provide social stability (Richey 2005, 19). At the same time, the frontiers were being populated, cities were growing and denominations felt pressured to develop an infrastructure to handle the demand for denominational programs to deal with members "from cradle to grave" (Van Gelder 2005, 27).

Beginning early in the nineteenth century and becoming a "virtual consensus" by 1865, denominations withdrew their support from unaffiliated agencies and set up their own denominational ministries (Winter 1979, 151, 155-56, *see also* Van Gelder 2000, 17, 191). Again, Christian leaders made decisions rather than debate the issues.

The result was centralization under a unified budget and denominational control. Many auxiliary ministries became departmental ministries (Winter 1973, 227-28). Even the successful women's Foreign Mission Society ultimately succumbed and become a denominational ministry in the 1920s (Blincoe 2002b, 8). Only a few auxiliary ministries were able to withstand the pressure to merge with their related denominations. The Women's Missionary Union, supporting the Southern Baptist Convention, is one example that survives to this day (Tew 2006). It must be noted that in the case of the two women's organizations, the issue was not their legitimacy or effectiveness, but rather control over the money they raised (Blincoe 2002b and Tew 2006). Unaffiliated agencies were left alone by the denominations, once denominational support was withdrawn.

But even without denominational support, unaffiliated agencies continued to thrive with individual supporters. The Student Volunteer Movement, for instance, sustained its growth rate and hit its high point in 1920, when it sent 637 new missionaries to the field and enrolled 2,783 more in its program (Howard 1979, 283).

While denominations were absorbing their auxiliary ministries, the seeds were already sown for the next crop of agencies. In the 1920s, the modernist-fundamentalist debate erupted with modernists winning leadership of many evangelical denominations. Tens of thousands of conservatives left the now liberal mainline denominations to join or create conservative evangelical denominations (Shelley 1985, 42).

Evangelicals formed new agencies to replace what had been lost. Through the 1930s and 1940s, the modern self-governing agency began to develop. The Navigators and Gospel Light Press (1933), Scripture Press (1934) and Young Life (1938) led the way. The now liberal Federal Council of Churches was replaced by the National Association of Evangelicals in 1942 and the National Religious Broadcasters Association came a few years later. The loss of the International Council of Religious Education led to the new National Sunday School Association and National Christian Education Commission (Shelley 1985, 41, 42).

Another reason for the explosive growth of agencies in the mid-twentieth century was the increasing secularization of American society, which made it more difficult to witness outside of churches (Shelley 1985, 43). When prayer and Bible readings were no longer allowed in schools, evangelicals found other ways to reach

students by creating agencies for youth ministry. Lost access to the public resulted in new agencies with new methods of accessing the secular world. Many of today's largest self-governing agencies were founded in the 1940s and 1950s (Wilson 1980 18, 20). Once again, there is no reference in the literature to any debate about the propriety of starting new agencies or any reference to denominations feeling competition from them.

By 1961, missiologists were questioning the export of church and mission structures to the Third World, but the debate was only within one ministry subsector, world missions (Thompson 1975, 508). However, the debate spread and Costas reported in 1974 that the issue was beginning to attract the serious attention of mission leaders and theorists (Costas 1974, 154-55). He cited the 1966 *Wheaton Conference on the Worldwide Mission of the Church* and the 1971 joint conference at Green Lake of the *Evangelical Foreign Missions Association* and *International Foreign Mission Association* as early treatments of "the problem" (1974, 154) He felt both barely scratched the surface of the issues. Winter noted that although evangelism is seen as the church's task, the congresses on evangelism throughout the 1960s were sponsored by a type of "private enterprise" of church-based Christians who said the Christian movement consists of more than just church institutions (Winter 1970a, 67).

It was in this environment that missiologist Ralph Winter attempted to explain how agencies fit into the work of the church with *The Anatomy of the Christian Mission, The Warp and the Woof of the Christian Mission*, *New Missions and the Mission of the Church*, and *The Two Structures of God's Redemptive Mission* (Winter 1969, 1970b, 1971, 1973).

Partially in response to the growing public debate, Billy Graham, himself an agency representative, called an international congress to meet in 1974 in Lausanne, Switzerland (Lausanne Movement 1974). Snyder presented his paper, *The Church as God's Agent in Evangelism,* and his reflections at a plenary session of the Lausanne conference (1974a, 1974b). The twenty-three hundred participants from churches and agencies located in 150 nations (LCWE 1974, introduction) crafted what is called the Lausanne Covenant, which is the cap-stone to almost two centuries of co-existence between church and agency. It is a widely-supported response to the growing church-agency problem. The Lausanne Covenant captured the two essential points of Snyder's presentation: 1) the church as God's people; and 2) the partnership of congregations, denominational ministries and self-governing agencies working cooperatively to fulfill the church's mission. The covenant sets the standard for what church-agency relations should be:

> The church is the community of God's people rather than an institution…Evangelism also summons us to unity, because our oneness strengthens our witness, just as our disunity undermines our gospel of reconciliation…We urge the development of regional and functional cooperation for the furtherance of the Church's mission, for strategic planning, for mutual encouragement, and for the sharing of resources and experience…We who share the same biblical faith should be closely united in fellowship, work and witness. We confess that our testimony has sometimes been marred by a sinful individualism and needless duplication… We also thank God for agencies which labor in Bible translations, theological education, the mass media, Christian literature, evangelism, missions, church renewal and other specialist fields. They too should engage in constant self-examination to evaluate their effectiveness as part of the Church's mission. (Lausanne 1974, clauses 6-8)

The covenant says that the church is God's people rather than an institution. Significantly, the covenant connects unity in the church with the church's testimony to the world (Stott 1975, 7C). Unfortunately, this point appears to have been lost in the

subsequent church-agency debate. The covenant mentions the benefits of cooperation between all Christian ministries and refers specifically to agencies ("parachurches") and their contribution in clause 8, which is entitled "Churches in evangelistic partnership." Thus, in 1974, self-governing agencies were seen by many as partners, not competitors.

Finally, to ensure that the global church functions as it should, the Covenant calls on agencies to reflect on their effectiveness. The use of the word "too" indicates this reflection is also expected of churches. Stott, chair of the Covenant's drafting committee, interprets the sentence this way too, writing in his commentary on the Covenant, "Like churches, parachurch agencies should also engage in constant self-examination" (Stott 1975, 8B). While agencies are criticized for never dying (e.g., Youngren 1985, 39), Stott says that, for "denominational and parachurch agencies . . . (such) drastic action will not be necessary if the agency concerned is sensitive and flexible enough to keep adjusting itself to contemporary needs" (Stott 1975, 8B).

But while the ink was drying on the covenant, the apparently peaceful co-existence of church and agency came to an abrupt end with a challenge to the very right of agencies to exist. Costas responded to Winter in a book, entitled *The Church and its Mission: A Shattering Critique from the Third World* (Costas 1974), that made a head-on attack against Winter's 1973 *Two Structures* thesis. The nature of the debate between these two missiologists got a lot of attention because they were no longer debating methodology, culture or relations with indigenous churches; they were debating the legitimacy of unaffiliated agencies. This was the first clear debate on this

topic in several generations and the issue quickly jumped from being sector-specific to one that affected all sectors.

The issue received serious attention at the 1980 Lausanne Committee for World Evangelization (LCWE) meeting in Pattaya, Thailand. Unity, diversity and cooperation in the body of Christ were discussed. A conference sub-commission was struck and ten church and agency leaders were tasked with examining the church-agency issue. The sub-commission's work was published as a handbook on church-agency relations (K. Price 1983) and it was a significant departure from any discussion to this point.

The handbook gave only passing attention to the theological debate and focused instead on the practical aspects of relationship. Theological legitimacy of self-governing agencies was assumed. Its foreword affirmed the Lausanne Covenant's statement that the organized church is not "the Church" by speaking of "the Church in its congregational or denominational expressions" (K. Price 1983, 2), implying that "the Church" may have other expressions, including agencies. Its two appendices contained two theological references. One summarized Winter's *Two Structures* thesis (with commentary) and briefly reviewed both sides of the debate about Paul's relationship with his church. The other appendix contained excerpts from Snyder's paper from the previous congress.

The foreword acknowledged both sides had contributed to the difficult relations. The organized church had not always seen the desire of agencies to help with the task of world evangelization, while agencies had not always respected the organized

church. It noted that the issue of accountability is a thorny one because of its potential to embroil agencies in precisely those things that independence frees them from: "bureaucracy, red-tape and the quagmire of ecclesiastical decision-making" (K. Price 1983, 2).

The handbook's main contribution is that it was the first to list issues that hinder the relationship. It also suggested how the problems could be avoided or fixed. The bulk of the complaints that have been made against agencies were listed in the handbook, but White (1983) and Willmer & Schmidt (1998) have added a few more.

The positions held by practitioners on agencies were entrenched by the 1980s and ministry leaders settled into the previous status quo, where the issue was not publicly discussed. Today, some churches work well with agencies while others ignore them. The legitimacy issue surfaces occasionally in publications written by practitioners, but it usually appears indirectly. It appears either in underlying perspectives (such as in Fitch 2005) or is referred to but not engaged (such as in Leyda 1992 and Willmer & Schmidt 1998, who acknowledge the issues but assume legitimacy without proving it). But as the attitude survey reported in chapter five will show, the current public tranquility of the church-agency relationship belies the turmoil that exists in private thoughts.

At the academic level of discussion, aside from the initial volleys of the early 1970s, the rest of the decade appeared quiet. Winter continued to write, but no one responded. Like the Phoney War of 1939, the opening salvos had been shot, but it was months before real "fighting" began. A general interest article even reported in 1980

that, "[o]nly an occasional volley from the parachurch-versus-the-church debate echoes across today's scene" (Wilson 1980, 18). In fact, the real action was just about to begin.

Most of the "volleys" in this debate were fired in the 1980s and 1990s and tried to shore up or tear down one argument or another (i.e., Shenk 1983, Walls 1983, Fraser 1986, Burrows 1987). But a significant new element was added in 1985 when a consultant to agencies suggested that sociology and self-interest could explain the growth in agencies (Youngren 1985). He believed one thousand American agencies were ministering effectively, but another nine thousand were not. To explain the ineffective agencies, he posited that some who aspire to Christian leadership simply compare their anticipated future in a church to that in an agency. After identifying four characteristics of American frontier mentality, he says they explain why people create new agencies. Youngren's explanation is very close to an *ad hominem* argument. He wrote, "The lesser parachurch leader, steeped in frontier mentality and prone to regale his followers with assurances that he is their Paul, knows there is no personal fulfillment to compare with that of leading an organization" (Youngren 1985, 39).

While every Christian leader must deal with temptations, previous debates had assumed that agency staff had sincere intentions. As chapter five will show, Youngren

raised a point that the scholars missed; the belief of some that the underlying problem

is sin on the part of agency personnel: specifically pride, greed and arrogance.[10]

The founders of self-governing agencies have been described as entrepreneurial

and, in this respect, there is a secular parallel. "Social entrepreneurs" are a significant

source of innovation in the social sector. They are able to step in where the

government is unable to take risks or fund initiatives. They specialize in finding

under-utilized resources (buildings, people and money) and put them to good use

meeting unmet social needs. Their independent organizations operate in a multi-

agency environment where they can connect both government and professionals who

want to address a particular issue. They serve as a research and development function

for social innovation and often deliver services more efficiently than the more

generalist public sector can (Leadbeater 1997, 1-3). Agencies fulfill the same function

for the people of God and their churches.

Since the mid-1990s, church-agency relations have changed. Local churches

want much more active partnership in projects. They want some authority over

recruitment, management and reporting (Ward 1999, 148). Feeding the change is the

desire of North Americans to engage in short term mission trips (Ward 1999, 150) and

to do hands-on ministry (Woods 1996, 74). Another trend is devaluation of

denominational affiliation, so that churches are more open to nondenominational

agencies. The decline in denominationalism is seen in the rise of independent

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[10] Howard Snyder, after reading this statement in a draft of this chapter, mentioned that leaders of new
denominations faced the same charges (Snyder 2007).

churches, in churches that downplay their denominational affiliations, in churches looking outside their denominations for ministry opportunities, and in their willingness to go beyond their denominations to get training and ideas from megachurches. This trend is evident in non-Western areas of the world too, where the trend is toward minimizing historical distinctives and categories, such as denominational boundaries (Ward 1999, 149). Each of these trends is a factor in the general improvement in church-agency relations over the last decade or so.

Also helping to improve church-agency relations is the renewed emphasis on "being" the church. People are asking the question, What does it mean to be the church? R.A. Sider (1993), Stackhouse (2002b) and Frost & Hirsch (2003) have written about the church's holistic mission with an emphasis on what the Christian life is about in this present age. Tillapaugh (1982), Ogden (2003) and Fitch (2005) have written about a re-empowered laity. Dennison (1999) and McLaren (2004) have encouraged cooperation across denominational boundaries. Each of these topics is a building block of support for unaffiliated agencies: lay people cooperating across denominational boundaries in specialized ministries that, together, help the church have a holistic ministry to the world.

This completes the summary of the church's experience with self-governing agencies. Now it is time to review how the church has reflected on the place of such agencies in the community of the church.

This chapter reviews what has been written on the church-agency topic to find areas of consensus and uncover issues needing further consideration. The literature on church-agency relations is not extensive and consists of two categories: relationship models and relationship practices. Those who have developed a comprehensive model include Winter (1973), Costas (1974), Snyder (1974a), Stott (K. Price 1983), White (1983) and Hammett (2000). Others attend to specific aspects of a model (e.g., Jason 1986 and Camp 1995) or tackle the topic as peripheral to some other matter (e.g., Packer 1995 and Clowney 1995). The key literature on relationship practices is limited to K. Price (1983), White (1983) and McKinney (1994), although others, such as Willmer & Schmidt (1998) and Hammett (2000), have made suggestions.

An initial review of the models revealed quite a number of issues wrapped up in the debate and each led to additional literature. Key authors were found who addressed the nature of the church, the role of the laity, the mission of God, and church history. To determine where Christians have a consensus, theologians from other Christian traditions (Orthodox and Roman Catholic) were included in the literature review, as well as literature on ecumenical dialogues. Many of the core arguments in the debate reach back into the Hebrew Bible to establish the mission of God and the nature of the church. To help understand and contextualize these

arguments, some Jewish literature was reviewed related to theology, history and the people of God.

The literature review and the case study interviews led to additional literature. This part of the literature review focused on selected authors who are leaders in their topic areas, rather than a review of all positions on the topics. The topics were:

- the missional church movement (highlighting how Christians should pursue the church's mission);

- spiritual gifts (relating to the role of the laity);

- evangelism (the primary manifestation of the church in action);

- personal and corporate calls (relating to the role of the laity); and

- social concerns (because there is divided opinion as to whether or not social action is a Christian activity or just a good thing to do).

THE MODELS: METHODS, CONCERNS, VALUES AND ASSUMPTIONS

A synopsis of the key literature and evaluative comments are located in Appendix G. The following are the significant findings from the appendix. The two major models (Winter and Snyder) were virtually contemporaneous with each other and offer two completely different methodologies and two completely different concepts of the church.

Winter (see Appendix G on page 394) created the first comprehensive model for church-agency relations (beginning with Winter 1969) and generated more controversy than any other writer. His model is known as the *Two Structures Model* on the basis of his 1973 article, *"The Two Structures of God's Redemptive Mission."*

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Winter's model is most fully presented and defended in *Protestant Mission Societies: The American Experience* (Winter 1979).

Winter is motivated by the church's mission, the perceived inability of churches and denominations to get the job done, and the latent potential of lay people who are called and gifted by God but who have few ministry outlets. He believes the local church should stimulate creativity in the laity and encourage their participation in the church's mission (Winter 1971, 100; 1973, 229).

Winter finds, though, that local church and denominational structures inherently work against creative new initiatives because they are consumed with maintaining existing initiatives and satisfying the needs of a general population. It is hard to get a mixed group to support specific visions because everyone has their own priorities (Winter 1971, 91; 1973, 225-26, 228; 1977, 205-6; 1979, 150). Winter clearly places priority on God's call to individuals over church structure.

Winter observed the practices of the church in scripture and in history. Apparently using inductive reasoning, he developed the *Two Structures* model: the ecclesial structure is a generalist function of the church and the non-ecclesial structure is a specialist function (1973, 220-21, 224, 225, 229; 1977, 195). Neither structure is more central than the other, but the general structure regulates the specialized structure, on the principle that the specialized reports to the more general (1971, 99; 1973, 224; 1977, 198, 199; 1979, 150). Participation by Christians in the specialized structure is in addition to their membership in the church structure, not in place of it (1973, 221).

Winter has in mind semi-autonomous, regulated ministries that manage their own budgets and plans but report to and are accountable to a denomination. Winter believes it is important to affiliate with a particular denomination (1979, 150-58). Winter's case is that initiative and creativity flourish in regulated ministries because they are self-administered, while unity and order are maintained through their regulation. Winter believes self-governing agencies are "deplorable" and need to come under the regulation of an ecclesial body (1971, 98-100). Clowney supports Winter's concept of ecclesial regulation without administration, because specialized ministries do not have the marks of the church and need the order provided by the church, while the church needs specialized ministries to give full expression to the body of Christ (Clowney 1995, 107).

Winter believes the Bible shows how to borrow organizational patterns from current culture and apply them to the church's scriptural functions. He places great importance on biblical precedent and relies heavily on tracing the connection between Paul and his group of missionaries through the historical precedents of Catholic orders and Protestant voluntary societies to today's specialized ministries. He shows that the organizational form may change over time but the function or purpose remains the same (1973, 221-22). Winter does not denigrate the status or value of the church structure (1973, 221, 224, 229),[11] but he is aware of the universal church (1977, 221) and speaks of mission orders as being "of the World Church" (1971, 100). Since he

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[11] Winter did refer to specialized ministries as 'elite' (1977, 195, 215, 221) and Hammett justly critiqued this word (Hammett 1998, 7). Specialized ministries may be elite only in the sense that they have gathered a heavy concentration of specific gifts in one organization. But since all gifts are from God, no organization can consider itself elite on this basis. They are just equipped for their specific missions.

only mentions this last concept once, he may not see much potential in it. The idea of being "of the World Church" is a crucial component of the model that is developed in chapter three.

The synopsis for Winter (see page 394) shows that his work captures many elements of the church-agency debate. He is motivated by the church's mission. He values the local church and denominational structures. His goal is unity and order, and also diversity and creativity. He takes the role of the laity seriously (implying calling and spiritual gifts are significant to him), while placing them under the regulation of the clergy. He feels that precedents are essential to proving his case for two structures, yet is willing to see those structures adapt to cultural conditions. He conceives of the church primarily in its universal nature with multiple, concrete manifestations.

Writing at the same time as Winter, Snyder (see page 409) takes a very different approach, using biblical theology rather than biblical and historical precedents. The pre-study attitude survey and case studies discussed in chapter five reveal that many Christian leaders, knowingly or unknowingly, share Snyder's theology and ecclesiology. Snyder's principal publications related to this topic are *The Community of the King,* which was first published in 1977 and revised and republished in 2004, and *The Problem of Wineskins,* published in 1996 and revised and republished as *Radical Renewal: The problem of wineskins today* in 2005. The parts of these books that relate to the church-agency topic draw key ideas from a paper that Snyder presented to a plenary session of the 1974 Lausanne Congress called *"The Church as God's Agent in Evangelism"* (Snyder 1974a).

Snyder sees no biblical precedent for any structure (including denominational) other than a local church (1974b, 356). This provoked a critique from Hammett, who says denominations are different from other structures because they are accountable to their local churches (Hammett 2000, 202). Aside from Snyder and White, all other writers consider denominational offices as sharing in the special place of local churches.

Snyder makes the distinction between the legitimacy of a structure and the sacredness of a structure. The two are not the same. The local church is both legitimate and sacred. Structures that assist churches are legitimate but not sacred (Snyder 1974a, 340). Their legitimacy does not lessen the significance of the local church. Since the priority of the local church is the main concern of several authors (e.g., Costas, Fitch and Stott), this part of Snyder's model is a most helpful contribution to the debate.

Snyder wants the church to rediscover the "awesome, winsome power" of the New Testament church (Snyder 2005a, 10). The church is a charismatic community, the people of God, that equips its members for the mission (Snyder 1974a, 329, 330, 334, 344). More than any other author, Snyder gives attention to how the Holy Spirit works through people, giving them spiritual gifts to accomplish God's purpose. This, coupled with an image of the church as the body of Christ, results in Snyder's model emphasizing the role of the laity with a distinct reduction in the relative importance of the structures they use (1974a, 328-31). Structures other than the local church are

legitimate to the degree that they aid the church in its life and witness (Snyder 1974b 355-7, 1974a 340).[12]

Based on mutual submission (Eph 5:21), Snyder believes it is biblical for local churches to network with each other using denominational, interdenominational and nondenominational structures (1974a, 338; 2005a, 173-74). This is a very dynamic model because it is completely open to adaptation and cultural variation, so long as the structures assist churches and remain within the parameters set by biblical principles and insights (Snyder 1974b, 360; 1977, 163; 1974a, 337, 328).

Snyder's model connects church and agency through their shared members, because all Christians are members of one body (1977, 169). Snyder believes that Christians who work in a self-governing agency are no less the true church than a local congregation; they are a "specialized form of the church" (1977, 175, 177). Discipline of individuals is maintained through an accountability structure (Snyder 2001b, 116-8).

Not much has been written to support either Winter's or Snyder's model; apparently little more needs be said. Mellis (1976) supports Winter but does not add significantly to the model. Blincoe (see page 399) is the one author who has made an important addition to Winter's model by clarifying its regulatory aspect (Blincoe 2002c, 2006a). This part of Winter's model is often overlooked, but it makes his model less radical than some think it is. Blincoe wrote a series of three articles

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[12] He also addresses the internal structure of the local church, but this is not the subject of this study.

entitled *"The Strange Structure of Mission Agencies"* (Blincoe 2002a, 2002b and 2002c) that laid out his model, and then wrote another article, *"Can We Avert a Train Wreck?"* (Blincoe 2006a) to more clearly lay out how it works.

Blincoe describes the two structures in terms of their functions: the church structure provides governance and quality control while the specialized mission structure is a task structure that turns out product (Blincoe 2002a, 5). His most important contribution is an explanation of how regulation works. While regulation sounds like a limiting and onerous concept, it can be as simple as a memo of understanding between an agency and a denomination (2002b, 7). It can also be more formal, with an agreement for a specific period of time and specific mandatory reporting (2006a 12).

Blincoe added an important new idea, saying that churches need to be accountable to specialized ministries when they send out their own mission teams (to prevent mission-drift) (2002b, 7). This is the closest any author comes to recommending *mutual* accountability between churches and agencies.

Three authors in particular have critiqued Winter's model: Costas, Camp and Hammett. Costas (see page 401) wrote from a cross-cultural, missiological perspective and is particularly interesting because he used the same methodology as Winter, but with opposite conclusions. They interpret the same historical events quite differently. Costas replied to Winter in 1974 in his book, *The Church and its Mission: A shattering critique from the Third World.*

Costas rejects the bifurcation of the church into churches and missions. He wants the church to be what it was designed to be: a church in mission (1974, 172-74). All structures must therefore be church structures (Costas 1974, 169). Any structure outside of the local church or denomination is "nonchurch" (1974, 159) and exists only because the church has not made room for God's gifts (1974, 169). The success of nonchurch structures is thus God's judgment on the church (1974, 168). It is noteworthy that Packer observes the very same success, but interprets it as God's blessing rather than his judgment (Packer 1995, 166). This shows how the same historical evidence can be interpreted with opposite results.

Costas uses the same methodology as Winter, appealing to scripture and history for precedents, but unlike Winter he finds none. Both authors claim biblical support for apparently incompatible models. In an e-mail to the author on August 8, 2007, Hammett suggests the impasse has similarities to arguments over worship styles. The regulative principle says the church is only authorized to do what the Bible specifically instructs, while the normative principle says the church is free to do whatever has not been forbidden.[13] Costas claims the lack of a biblical precedent prohibited separate structures, while Winter (and Packer) would likely respond that even if the biblical precedent fails, separate structures are not expressly prohibited by scripture. Presumably, if Christians do what the Bible instructs and do not do what the Bible forbids, everything else can be judged according to our understanding of God and his ways. Biblical theology is a good methodology for this purpose.

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[13] Gore (1994 and 1995) addresses this topic.

In an incidental comment that he does not develop, Costas provides a basis for thinking differently about nonchurch organizations. He writes that the term *ecclesia* (church) refers "to the assembly of the faithful coming together for worship….*But the worship service is not only an assembly of the redeemed. It is also a gathering of those sent into the world. . . .* the Latin [word] *missio*, [means] to send, or in the context of the worship service, *dismissal in order to perform a task*" (1974, 43-44 – emphasis mine).

In this comment, Costas recognizes the church as a worshipping community, but more importantly, he recognizes that the worshipping community leaves the worship service to do the tasks of the church's mission. It is a small step from here to accept that some of those who have been dismissed to perform a task will choose to work together. Packer calls this the "executive manifestation" of the church; the church executing its mission (Packer 1995, 166). The concept of sending out members links Costas with White and Hammett, because they say churches should claim ministry done by their members as extensions of their own ministries (White 1983, 82; Hammett 2000, 204).

But although Costas emphasizes structure, it appears his real concern is relationship. He writes that "one of the most relevant experiments in missionary circles today" involves "para-ecclesiastical" agencies that are "integrated" with churches. Structurally they are self-governing, but what makes them acceptable to Costas is their connection with ecclesial bodies. Costas does not even require a formal relationship; his vision for church-agency relations is simply for "a sound policy for their inter-relationships" (Costas 1974, 174). An example of a formal arrangement he

approves of is a consortium that includes agencies along with two denominations (1974, 156-57, 173-74).

The apparent contradiction between his insistence on only church structures and his acceptance of nonchurch structures in a consortium with ecclesial bodies may be a matter of the "ideal" versus the "acceptable," since Costas does raise the issue of God's permissive and perfect wills (1974, 168). But because he calls this arrangement "most relevant," it seems to reflect more than just an acceptable solution. The agreement that formed the consortium would be similar to Blincoe's "memo of understanding." It is a form of the regulation that Winter promoted. It appears that Costas, Winter and Blincoe all arrive at the same solution in spite of differing views on the structure(s) of the church.

In *"A Theological Examination of the Two-Structure Theory,"* Camp[14] accepts the historical argument for the validity of specialized ministries, but objects to accepting them as a manifestation of the universal church (Camp 1995, 207). He believes mission agencies are gifts from God but are only legitimate to the degree they serve churches (1995, 207). His arguments for not recognizing them as the church are: 1) Paul and his missionary band are never called a church in scripture; 2) they limit their membership (violating scriptural teaching in 1 Corinthians 12:21 and in early church practice as seen in Acts 1-2); and 3) the mission of the church cannot be divided between structures (Camp 1995, 200-204). The theological chapter will support Camp's position on the last point, but the first two are open to question.

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[14] Camp is not included in appendix G because his entire argument is summarized here.

The first argument is an argument from silence. When biblical authors are silent on a matter, it may simply indicate it was not relevant to their purpose in writing. The more important question is whether the Bible provides material to work out an understanding of the issue. Some writers say that on the matter of a group of believers being identified as the church, the Bible does provide material to work it out, and it shows those small groups are the church (Packer 1995, 166; Snyder 1977, 175, 177; Stackhouse, see page 434 in Appendix H). None of the authors claims that Paul's group was a *local* church.

Camp's second issue is whether or not the universal church can be represented by a component of it. Certainly the biblical description of the church allows for a geographical component of the universal church (i.e., a local church) to be such a representation. However, the sum of all geographical segments incorporates every believer, so it makes sense that the local church is a manifestation of the universal church. Is segmenting on some other criteria acceptable if the sum of the segments excludes some Christians? For example, segmenting on only those Christians called to specific ministries excludes all those who are called to other ministries. Segmenting based on all those called to full or part-time service in specialist organizations excludes all those who are not. Can a subset of Christians be a manifestation of the universal church? This question will be discussed in more detail below under "Issues to Explore"

Hammett provides the third significant critique of Winter (see page 403). His two primary works related to church-agency relations are *"Church and Parachurch as Two Equal Structures: A historical and theological critique"* and *"How Church and*

Parachurch Should Relate: Arguments for a servant-partnership model" (Hammett 1998 and 2000). His ecclesiology is most fully explained in *Biblical Foundations for Baptist Churches: A contemporary ecclesiology* (Hammett 2005).

Hammett takes the same ecclesiological approach as Clowney, using the marks of the church (Clowney 1995, 107), but giving the marks a much fuller exposition. Hammett's goal is to protect the church from harmful influence from the surrounding culture (Hammett 2005, 11, 14-15) by giving due respect to prior theological reflection (2005, 15-16).

Hammett understands unaffiliated agencies as much-appreciated helpers to churches and denominations. Ecclesial bodies have theological priority, so agencies are subordinate to them (Hammett 2000, 200). Hammett justifies theological priority on the basis that the marks of the church do not apply to agencies and that churches are related to the universal church in a way that groups of individual believers are not (2000, 202). Chapter three will show that this statement would be better phrased as: churches are related to the universal church in a way that specialized ministries are not (because individual believers *are* the church). Hammett's position is that agencies depend on churches for legitimacy, which may be conferred by something as simple as the church viewing the ministry of its members as extensions of its own ministry (1998, 10). As already stated, Hammett recognizes that this concept is a bridge between his servant-partnership model and White's model (2000, 204).

Hammett acknowledges that the Reformation marks of the church were developed to distinguish between true and false *worshipping* communities and

therefore are occasional in nature (2005, 65). Whether they are appropriate to define the church in *all* its manifestations is a very real question. Van Gelder thinks not. He says the marks explicitly focus on the local church, shift the focus from living out the character of the church to maintaining the truth of the church, and fail to address the fuller nature of the church (Van Gelder 2000, 55-57). The Reformers' marks introduced "significant new ways of thinking about the nature, ministry, and organization of the church. . . (and) shifted attention from what the church is to what the church does" (Van Gelder 2000, 57), particularly what it does in worship rather than what it does at work. In short, there is no reason why we should expect the marks to apply to non-ecclesial ministries since the marks were never designed for them. They were meant to identify true local churches.

Paul Rees wrote about the marks, saying, "It is a just criticism of these definitions of the Church that they content themselves with that which gives the Church its basic form and continuity, while omitting that which gives it its movement and mission and growth. The same Lord who authorised the preaching of the Gospel and the observance of the Sacraments, authorised also 'Go therefore and make disciples of all nations…'" (K. Price 1983, 58). Furthermore, the marks were developed at a time when there were very low expectations for lay involvement in ministry, resulting in no perceived need to think about forms of ministry that are not directed by clergy.

Hammett is correct, therefore, to propose an alternate set of marks based on the

five ministries of the church as defined in Acts 2:42-47 (teaching, fellowship, worship,

service and evangelism) (2005, 220, 222-23).[15] The writer agrees that the presence of

all five ministries in one organization is a mark of a local church, but will argue in

chapter three that the presence of any one or more of these five ministries in a

Christian organization marks a segment of the church at work (see also the discussion

of marks beginning on page 117).

Citing Jason (1986, 200-202), Hammett believes that unaffiliated agencies

should defer to the church, honor the church, accept their ministry under the authority

of the church and find justification for their existence only in the mission of the

church. He thinks that church and agency each has something to offer the other. The

local church offers its priority, structure, polity and security while the agency offers its

deeper dedication, specialist knowledge and adaptability (Hammett 2000, 200).

Winter would certainly agree that agencies offer churches dedication,

knowledge and adaptability (Winter 1973, 1979), but would likely say that what

churches offer agencies is unnecessary (priority, structure, polity and security). In

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[15] Marks are handy short-hand ways of identifying a thing and then comparing and contrasting it with
other things to determine if they are like or unlike. In the case of the church, it exists because of
God's call and for his purpose. Marks do not create a church, they represent human understanding of
what a faithful church should be (one, holy catholic and apostolic being one set), and what should
characterize a faithful congregation (right preaching, right administration of the sacraments being
another set). Thus Hammett adds a third set to identify what faithful Christian activity should be.
While he intends them to stand as a group, there is no reason why a nondenominational seminary
should not qualify as a ministry of the church for its teaching of the faith, or a humanitarian agency
should not be a ministry of the church on the basis of its service to humanity. One of the issues
sometimes raised (as it was by Michael Attridge in his paper for the theological forum [see Appendix
H] and in the subsequent question-and-answer session) is: What is ministry and what is simply a good
deed? Marks are simply ways that humans describe what God has called into being. As descriptors,
they can be helpful in developing our understanding of how God is working in the world.

terms of the relationship, Winter would probably agree with Hammett about honoring the local church and deferring to it (based on his support for regulation by churches), but would likely argue against Hammett, saying that the authority for ministry and justification for their existence comes from the "World Church," not the local church (Winter 1971, 100).

However, the outcomes of both models are virtually the same. The Winter/Blincoe regulatory model is just a more formal version of Hammett's servant-partnership model (Hammett 2000, 200, 205). Hammett suggests that an attitude shift, where agencies are seen as partners rather than rivals, may be the most important change to make, because the other hindrances would naturally fall away with different attitudes (2000, 205).

Stott (see page 405) addressed the topic in 1983 in an introduction to the Lausanne Committee's handbook on church-agency relations (K. Price 1983). Although less comprehensive than the others, his model's contribution is significant. Stott's goal is visible Christian unity and cooperation (K. Price 1983, 3-4). Addressing relationship, not structure, he writes, "Independence of the church is bad, co-operation with the church is better, service as an arm of the church is best" (K. Price 1983, 6). Stott does not want to quench the Spirit and also does not want to sin against the body of Christ by ignoring it (K. Price 1983, 7-8). This is the issue that Winter addressed (creativity versus order) and Stott's solution, "service as an arm of the church" is effectively the same as Winter's and Blincoe's "regulation," Costas's "sound policy on inter-relationship," and Hammett's "servant-partnership." Stott

interpreted "service as an arm of the church" as cooperation and consultation (K. Price 1983, 7), reinforcing the connection with the other authors.

White wrote the only book that is dedicated to this topic (1983), *"The Church and the Parachurch: An uneasy marriage."* He published the same year as Stott (see page 407), and is unique in that he addresses both legitimacy and practical relationship matters, giving detailed attention to both. White is probably the second most critiqued author, second only to Winter. With Winter, White searches for precedents and with Snyder, he uses biblical theology (chapters two and three of his book respectively). White emphasizes the responsibility of individual believers to fulfill their calls (White 1983, 101). He bases his model on the freedom of structural form found in the New Testament, the priesthood of all believers and the local and mobile functions of the universal church (1983, 75, 85, 118, 162, 163).[16]

White's understanding of agencies is essentially Winter's; both local church and specialized ministry are vital parts of the body of Christ. One meets the broad needs of the public and the other does missions and specialized ministry (1983, 85). Where they differ is the regulatory role that Winter gives to the church structure. White has

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[16] The local/mobile distinction does not seem particularly useful today when there are churches planting churches in other countries and creating their own network of related churches that appear in all but name to be a new denomination, or are creating direct relationships with overseas churches, by-passing both denominations and agencies. The writer has visited several churches that are doing this and spoke at a meeting called "Church2Church" that dealt with direct missions from one church to another. The writer chose not to use the mobile church argument as it seems weak and unnecessary for the purposes of this study. Another negative aspect of the argument is that the dichotomy could lead to a passive, inward-focused church or a splitting of the mission between church and agency, something the *People of God* model that is developed in chapter three does not support. Van Gelder (2000, 169-72) has a concise biblical and practical description of mobile teams and individuals, which does not require the sharp distinction between local and mobile forms of the church that others have made. His argument supports the concept of agencies in responsible relationship with churches, and so supports this study.

no official linkage between organizations and would see specialized ministries controlled by a functional test. Like Snyder, he asks: Is the agency performing "a biblical function that builds up the body of Christ?" (1983, 81; *see also* 84).

White takes the same approach as Snyder and Stott to the nature of the relationship; he relies on voluntary commitment to Christian values, such as cooperation, to keep relations in good order (1983, 118-22, 161). He does not promote the more formal agreements that Winter, Blincoe and Costas recommend (1983, 165). Like Snyder, he sees the real link between church and agency being the people who belong to both (1983, 18) and like Hammett, he thinks the local church should claim the ministry of its members as extensions of its own ministry (1983, 82). This is closely related to Costas's idea of the church sending its members out to work on the mission.

White's thesis appears to be that agencies are a result of local church members going into the world to work on the part of the mission God called and equipped them to do. Hammett critiqued White for being too individualistic in his interpretation of the priesthood of all believers. Hammett does not accept the priesthood of "the believer," but of "all believers;" understanding it in communal rather than personal terms and therefore believes the priesthood is centered in the local church community (Hammett 2000, 204; 2005, 46). Like Winter, White wants to encourage creativity and initiative and, in a generous spirit, calls people to "live and encourage to live" (1983, 123).

Packer (see page 412) says both churches and agencies are expressions of the church (Packer 1995, 150-51), which is visible when believers gather to do what scripture says the church does (1995, 161-62). Stackhouse (page 413) sees agencies as the church deployed in particular modes to accomplish particular purposes (see page 434). Fitch (see page 414) promotes holistic ministry within churches (Fitch 2005) because "farming out" ministry has destructive consequences for churches. Self-governing agencies could be acceptable if they stay integrally-related and connected with local churches (Fitch 2007).

THE MODELS: INTERPRETATION AND SYNTHESIS

At first reading, it may appear that the church-agency debate is all about control and hierarchy. Words such as "regulation," "servant," and "subordinate" reinforce this impression. But this impression does not bear up under scrutiny. When authors explain how their models work in practice, a far different picture emerges.

In terms of control and hierarchy, the authors do not suggest anything too onerous. Costas and Fitch hold the most negative view of agencies and have the highest apparent desire for ecclesial control. But Costas is satisfied if agencies have an agreement with denominations (which is what Winter and Blincoe want), and Fitch only wants assurance that agencies actually help the life of the church (exactly what Snyder, White, Hammett and Camp desire). When it comes to implementing his servant-partnership model, Hammett thinks that perhaps most important of all is an attitude shift where agencies are seen as partners and not rivals (in line with Rufus

Anderson and the Lausanne Covenant [see pages 25 and 34]). White, with the strongest desire for minimal ecclesial control, calls for agencies to support churches through stronger teaching on the responsibilities of believers to their churches and requiring agency staff to be active in their churches.

The perception that the debate is about control and hierarchy should be recast so that the issue is seen for what it really is, a call for relationship and accountability, what the writer calls "responsible relationship." The logical conclusion of all the proposals is that agencies end up in a responsible relationship with ecclesial bodies.[17] Volf supports this, saying, "The universal distribution of the charismata implies common responsibility for the life of the church" and "common responsibility implies mutual subordination (cf. Eph 5:21)" (Volf 2002b, 232; *see also* 230). What the authors reject are "lone ranger" attitudes and behaviors, not a particular form of governance.

The call for relationship derives from Christ's invitation to join a new community. Almost all the authors are concerned about how to live in the community of God's people with both the unity and diversity suggested by the body of Christ image. The authors understand that Christian life is lived in community and Christian work is done in community too. Those who focus on ecclesial communities (e.g., Winter, Blincoe and Costas) support specialized ministries in the form of denominational or auxiliary ministries, because they are tied to one denomination.

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[17] John Hammett said about this summary, "I think you are accurate in showing that there is a lot of similarity to what most of us want in terms of practical outworking, but we get there in different ways" (Hammett 2007).

Those who focus on the worldwide community of the universal church (primarily Snyder, White and Packer) are more willing to support nondenominational (self-governing) agencies too, because of their ability to bring Christians together across denominational boundaries. Some, like Hammett, identify more with the local church than the universal church (John Hammett, August 8, 2007, e-mail message to author), but acknowledge that agencies provide Christians a place to meet and discover their oneness in faith (Hammett 2005, 54). The unity that agencies foster is crucial to the nature of the church (Van Gelder 2000, 122).

One notable fact may be overlooked because no one raised it, but it is quite important. None of the authors argues for truly independent ministries; organizations that do not need to consider the local church or their relationships with any other ministry. Organizations may be self-governing and independent in a legal sense, but no Christian ministry is ever truly independent. Even White, the most ardent advocate for self-governing agencies, is concerned about their proliferation and would prefer to see churches and agencies in community with each other, rather than competing.

While the authors use different methodologies and hold different understandings of how the church is manifested, they all arrive at a common agreement on the need for relationship. All the authors recognize the local church as the primary place of gathering of the people of God. Every author is concerned about maintaining healthy churches and denominations, and no one proposes that agencies are an alternative to the local church.

Furthermore, all authors agree on the need for specialized ministries. Even Fitch's church, Life on the Vine, uses denominational ministries for short term missions and, on its website, his church recommends one self-governing agency (Compassion) to its members.[18] As Stott said, the question is not whether or not there should be specialized ministries, but who should initiate and control them. Stott answers, saying that agencies should provide service as an arm of the church. He recognizes the unique and legitimate role played by agencies but reminds them that their purpose is beyond themselves and they are part of a larger whole. This brings up again the ideas of relationship and accountability. All the authors appear to accept the reality of self-governing agencies. The issue is to find a way to make the relationship work on terms that are faithful to scripture.

The models may be synthesized as a call to:

- recognize the special place of the local church in the body of Christ;

- recognize all Christians are members of a community and therefore any organizations they create have responsibilities to the community;

- manifest Christian community by being in relationship with local churches, which are, at the least, the primary manifestation of the church;

- build up the body of Christ by supporting the growth and health of local churches, which can be demonstrated by being accountable in some way to them; and

- maximize the use of God's gifts that are distributed throughout the people of God, while maintaining unity and harmony.

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[18] In a conversation with the author on March 24, 2007, David Fitch did say that tactical alliances may be acceptable, but the question is always how to know if "Christ's justice" is in the agency's work or if it has been compromised in some way.

The authors raise several issues that need careful consideration, many of which will be considered in the theological chapter. However, a few can be considered here.

Responsible Relationship

The authors have made a strong call for relationship and greater accountability on the part of agencies. This concept may be called "responsible relationship." The prayers and commands for unity and mutual submission form the biblical basis for responsible relationship. For example, Jesus prayed for unity among his followers in John 17:20-23 in order that the world might believe, and Paul commands it in Romans 15:7. Paul also commands mutual submission of every believer in Ephesians 5:21. The theological basis for responsible relationship is found in the nature of the Trinity.

Every believer's performance, for good or bad, does have an affect on the whole body of Christ (1 Cor 12:26) and on the quality of its witness to the world. Therefore, the whole body of Christ has an interest in the performance of every believer, but particularly those who put themselves before the world as representatives of the church. Accountability is the means by which individuals and organizations are answerable to others and are held responsible for their actions (Bies 2001, 52).

Sharing information about one's performance, which is what accountability is, gives others the opportunity to admonish when necessary (Col 3:16) and encourage at all times (1 Thess 5:11). It must be remembered that providing information to another

party is not the end of the accountability cycle. It is only fair that the accountability partner close the feedback loop by using that information to make an evaluation and a decision about the relationship (Cutt and Murray 2000, 2). If an agency is good enough to hold itself accountable to a denomination, the denomination owes the agency an evaluation that says whether the performance is acceptable or not and then to make a decision of support one way or the other (even if just an endorsement). The goal of responsible relationships is health and unity in the body of Christ (1 Cor 1:10).

A self-governing organization cannot be forced to be accountable to another organization by the very nature of its structure. It can only voluntarily come into an accountability relationship. Voluntary accountability is at the pleasure of the agency and if the cost is too high, the fact that it is voluntary means the agency can always unilaterally pull out. One may wonder what the value of voluntary accountability is, if it is so easy to pull out when it is no longer convenient. This is where the word "regulation" is helpful. As Blincoe describes regulation, what is regulated is not the agency, but the agency's access to a denomination's churches *with the endorsement* of the denomination. Any agency may approach any church of course (especially when it has a congregational governance structure, which most evangelical churches have), but recognition by the denomination changes the status of the agency from an outsider to an insider, which may provide easier access to its churches.[19]

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[19] The pre-study attitude survey of church leaders showed pastors are evenly split on whether or not they give preference to denominationally-related agencies (see page 218).

There is the question in the Protestant tradition of who to be accountable to. It is not enough to be accountable to God alone, there must also be accountability within our human society as well. Paul wrote in 2 Corinthians 8:21, "For we have regard for what is honorable, not only in the sight of the Lord, but also in the sight of men." However, Protestants have no central governing ecclesial body. There is no external body that holds ministries accountable for achieving their mission (Cahalan 2003, xii).

The solution is to broaden the concept of accountability by thinking not just of being accountable, but of having a *multi-faceted* accountability *program*. No single accountability measure may be perfect, but together the measures will do the job. There are different levels of accountability and different ways of being accountable.

Agencies should think of accountability to the global church or at least its evangelical wing. This is an abstract concept, but it can be made concrete to a degree. The key is public transparency. Agencies could participate in ministerials where they operate, sharing their plans and asking for comment. They can consult with pastors and lay leaders as part of the strategic and annual planning processes. They can use their websites to post information that allows people to assess the organization, such as financial statements, annual reports, mission and vision statements, and the non-confidential parts of the strategic and annual action plans. Key policies could be posted, especially policies that relate to church-agency relations and their statement of faith. Agencies should also make it easy for anyone to ask questions and therefore should list the names of board members and senior officers and a way to contact them.

Agencies can also be accountable to the church by being accountable to multiple denominations. If only one denomination wants such a relationship, the relationship should not prevent them from working with other denominations, or the agency has become an auxiliary ministry of that denomination. Even without formal agreements, an agency can always voluntarily submit reports to a denomination's offices.

Agencies can also be accountable to individual churches and to donors. They can share reports about their activities, the results, and provide an accounting to donors who gave to a specific project. But they can also involve churches and donors at the inception of an initiative. SIM, for example, meets with missions pastors and laypeople from major missionary-supporting churches to learn about their visions, problems and needs (Plueddemann 1999, 158).

Agencies must think about what they are accountable for. There are four kinds of accountability that all charities have (Phillips and Graham 2000, 152):

- Political accountability

    - For working on their mission and priorities, maintaining overall organizational viability, and getting outcomes;

- Financial and legal accountability

    - How revenues are raised and spent, good governance, making all necessary government filings, and compliance with laws, regulations and the ministry's constating documents/by-laws;

- Impact accountability

    - How well programs serve beneficiaries, at what cost and with what change in their condition or quality of life (program evaluation); and

- Process accountability
  - How the organization is run and how it fulfills its mandate; including treatment of staff, volunteers and clients, public disclosure, ethical behavior, integrity (organizational evaluation).

There are at least three other major accountabilities that Christian ministries have:

1. They are accountable for *stewardship of all the resources* God has given them, including people, money *and opportunity*. Agencies should consider if they are making best use of the spiritual gifts God has given to their employees. Does the agency look for ways to build community and leverage its resources through alliances and joint ministry? Is the agency proactive in maximizing opportunity? Does it keep up in its field of knowledge? Can it justify its existence given other ministries that may do virtually the same thing?

2. They are *co-stewards of the Christian "brand,"* which all Christians share. What does the agency do to protect the reputation of Christ and his church? Do the agency's practices line up with its Christian identity? Is the fruit of the Spirit evident in the agency's policies and practices? Would a secular observer gain any insight into God's character by watching this agency? Do at least some senior staff have formal theological training?

3. They are *responsible for how they affect the welfare of the church in its local manifestation*. Agencies should not just do no harm to local churches and their denominational structures, they should benefit local churches in some way. As a direct or indirect result of the work done by an agency, a local church somewhere

in the world should be growing or strengthened. The agency should be sure it does not create a dependency on it, but transfers knowledge, skill or experience to the local church in some way. It should involve a local church wherever it has projects.

Another way to look at accountability is to consider at what level the ministry is being held accountable. It could be the whole organization, a program or project, or it could be individual staff members (Cutt and Murray 2000, 30). All of the accountability measures mentioned so far relate to the organization or program, but the staff is accountable to the board, and staff members who are professionals are accountable to a professional body. Any clergy on staff are accountable to the denomination that ordained them. All individuals are accountable to their local churches. Accountability can be demonstrated at every level.

Field staff need to be accountable to management. Management should think about what evidence is needed to assure them that field staff comply with ministry policies. They should consider a 360-degree evaluation that includes external people with whom field staff work. The ministry's programs should be evaluated periodically for their effectiveness and efficiency. This demonstrates accountability to the ministry's beneficiaries and donors.

As just shown, there are many ways for agencies to demonstrate accountability. Agency leaders should not settle for just one form of accountability, but should think about an accountability plan with multiple levels of accountability.

Camp raised an argument against agencies being a legitimate expression of the universal church because they limit their membership, which he says violates the early church practice seen in Acts 1-2 and the scriptural teaching he finds in 1 Corinthians 12:21 (Camp 1995, 203). However, although universal membership is a characteristic of a local church, it is not at all evident that characteristics of the local church must carry over to specialized ministries. The discussion about the marks of the church on page 53 partially addresses this issue.

Camp refers to 1 Corinthians 12:21 as evidence that restricted membership is wrong. This verse is about one part of the body saying to another part, "we don't need you." Paul is saying here that no spiritual gift stands on its own and no spiritual gift is unnecessary. He makes it clear that every member of the body is needed for the gifts they have to contribute, *but it says nothing about how they should organize for ministry* and so the verse does not support Camp's position. It could be stretched to mean that agencies cannot say churches are not needed, but Camp interprets the verse to mean no group of Christians can say to a believer that they are not needed in the group. One can only wonder then about Jesus selecting just twelve of his many disciples for his small group, and then selecting only three of them for his innermost circle.

A distinguishing feature of specialized ministries is that their missions are narrow slices of the church's mission. It seems harsh to say that agencies *restrict* membership, because by their very nature, specialized ministries attract only those

who are called by God to their particular part of the church's mission. In a way, their members are self-selected. People who are not called or gifted for the work do not apply. But this is really to say that it is God who selects the members, because he is the one who calls and gifts.

But churches also experience self-selection. People self-select a church based on theological convictions and personal preferences for preaching, worship or some other factor. Some people feel called to a particular church. And every local church restricts membership to those who adhere to its distinctives. Furthermore, just as a church ensures that applicants subscribe to its statement of faith and distinctives before accepting them as members, so an agency ensures that applicants truly support its mission before accepting them as members.

Unlike a church, an agency must screen applicants because a new member of an agency generally requires training and support and they need to be paid if this is their source of income. Churches can accept an unlimited number of members because new members of a church should be net contributors financially. Since agencies have a finite number of jobs available, they may not be able to accept every applicant because they have additional barriers to entry that a church does not have. A selection process to determine which applicants to accept is not meant to be restrictive or exclusionary (although it may have that effect), but to ensure there are sufficient resources to support those who are accepted. Agencies and applicants engage in a shared discernment process to determine whether or not God has called the applicant to the charity.

Where limited membership does make a difference is in distinguishing an agency from a church. A local church that restricted its members to, say, a particular age group would no longer be a church but an agency (Stackhouse, see page 438), because it would no longer have the full mission of the church but only a portion of it (a mission to a particular group rather than the whole world). An agency may have a specialized ministry to a particular age group because its mission is more limited than a church's. Chapter three addresses the biblical-theological basis for considering organizations with limited membership as manifestations of the church.

THE MODELS: CRITERIA FOR ACCEPTANCE

When the models, and the values and concerns behind them, are analyzed, the parameters of a good solution emerge. The following criteria for acceptability lists the names of authors who stressed a particular aspect of the model, but it is almost a certainty that every author agrees with every statement.

In an acceptable model, all Christians will be working to fulfill the church's mission (Blincoe, White, Snyder) with lay people contributing their creativity (Winter, White, Snyder). The model will contribute to the health of denominations (Blincoe, White) and local churches (Winter, Hammett, White, Fitch). It will be dynamic (Snyder, Stackhouse), adjusting to cultural context (Costas, Fitch) while remaining faithful to scripture and subsequent theological reflection (Costas, Hammett, Stott, Fitch).

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The model should contribute to unity within the body of Christ (Winter, Stott, White, Packer), and give Christians an opportunity to work both within their denominational structures (Winter, Blincoe) and across denominational boundaries (White, Snyder, Packer). Accountability to ecclesial bodies will be a key factor (Winter, Snyder, Blincoe) while respecting the continuing work of the Holy Spirit (Snyder). Finally, the model should strengthen the local church as a community (Fitch, Hammett) and provide opportunity for renewal within the local church (Winter).

There will be tension in the model, namely between unity and diversity, and between order and creativity. It is not likely that one model will be fully satisfactory to everyone, but it should result in practices that everyone can find palatable.

THE PRACTICES

K. Price (1983), White (1983) and McKinney (1994) have done an excellent job in highlighting solutions to the relationship problems by removing the hindrances. Their work is thorough and there does not appear to be much to add to it to eliminate the hindrances. Price's handbook is still available free online[20] and provides an excellent checklist of questions designed around the problem areas in church-agency relations, including even the most negative issues.

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[20] The handbook is one of the occasional papers (#24) produced by The Lausanne Movement and is available at http://www.lausanne.org/pattaya-1980/lop-24.html (accessed April 1, 2008).

Price's self-tests give "down-to-earth," easy-to-implement, practical, common-

sense ideas. Appendix B contains a detailed list of all the specific problem areas

sorted into the five categories used in the handbook, which are:

1. Dogmatism about non-essentials and differing scriptural interpretations (matters of
    theology, conviction, terminology, tolerance);

2. The threat of conflicting authorities (matters of validity, mandate, accountability,
    fear);

3. The harmfulness of strained relationships (matters of attitude, prejudice,
    personality, fellowship);

4. The rivalry between ministries (matters of goals, duplication, specialization,
    umbrella organizations); and

5. The suspicion about finances (matters of fundraising, publicity, overhead, overseas
    aid).

The 107 questions in the handbook are penetrating. Church and agency leaders

will be challenged by them. If church-agency relations are to improve, it is essential

that the hindrances be removed before attempting to implement the positive principles

discussed in chapter five. If an agency were to start with the positive principles, it

would lose its credibility as soon as a local church encountered one of the hindrances.

White's book may be more difficult to access as it is no longer in print. His key

elements (paraphrased) for successful relations are:

- Affirm the theological legitimacy of self-governing agencies;

- Count the work of agency staff as part of the ministry of their local churches;

- Encourage significant financial involvement in agencies by local churches as a
  way of fostering responsibility and accountability back to local churches;

- Agencies should clearly define their purposes and goals so they can determine
  their effectiveness and be held accountable to them;

- Agency staff should relate to a local congregation and volunteer there as well;

- Agency leaders should give sound teaching on responsibility to local congregations;

- Emphasize the ministry of the laity; and

- Use the skills and specialties of agencies to build the local church.

With these recommendations, White's strategy is for each structure to recognize the place and contribution of the other. The kind of suggestions White makes are appropriate once the more basic hindrances detailed by Price have been dealt with. There is overlap between Price and White, but White's understanding of how individuals affect the relationship is incisive. It is crucial that agencies train their staff members on how they can positively influence the relationship, as the case studies in chapter five will prove. There is also some overlap between White and the positive principles of chapter five, primarily in the area of personal relationships.

White's approach is one of positive appreciation and support. The theme of his suggestions is tighter integration through financial support and joint personnel. White encourages personal relationships between agency staff and their pastors. Agency staff should be active in their churches, but pastors should not expect too much of them due to their other commitments. Churches should choose agencies to support based on their merits. Agencies should have a position statement on the local church, have a doctrinal statement and develop a plan for consistent communication with local churches. The fruit of the agency's work should be directed into a local church. Agency staff should not try to reform their own churches, but be sensitive to its needs

and specific situations. Agency staff need to support their local church financially and be faithful to it.

Between Price and White, the ground has been well-covered in terms of eliminating the hindrances. Their recommendations address many of the issues raised in the pre-study attitude survey (chapter five) and could be used in an agency's accountability plan, although the one significant hindrance not well addressed in either publication is accountability.

McKinney reflected on the hindrances as well and wrote an article (1994) with his suggestions to remove the hindrances. For agencies, the element he added to Price and White is that agencies should not try to be all things to all people. The rationale is that no agency should serve all the needs of a Christian because this would replace the local church while presumably still serving a limited demographic.

With the history (chapter one) and the debate (chapter two) thoroughly reviewed, it is now possible, in chapter three, to address the biblical-theological issues and develop a model that will enable all parties to move closer to mutual acceptance, a precondition for relationship.

CHAPTER 3: THEOLOGICAL FRAMEWORK

INTRODUCTION

It would be meaningless to analyse the identities of the local church and the para-church agencies without setting them in the context of God's scenario for the redemption of the world.
—Noel Jason, *The Church: God's agent for change*

The primary lenses (see page 6) used in the church-agency discussion have been: 1) "independent/church-related;" 2) "generalist/specialist;" and 3) "functional equivalence." In turn, these lenses focus on: 1) organizational structure; 2) breadth of mission; and 3) function. They are about doing rather than being (identity), which should come first (Kuzmič 1972, 49). The pre-study showed that the primary lens should be ontological.

Some say the church only exists because God has a mission for it. "There is church because there is mission, not vice versa" (Bosch 1991, 390 citing Aagaard 1974, 423). This is true, if worshipping God is considered part of the church's mission. But often, God's mission is often thought of only in terms of evangelism and service to the world. Many significant authors are calling the church back to a holistic understanding of its mission in the world (e.g., Bosch 1991, Dempster 1991, Sider 1993, Van Gelder 2000, C. Wright 2006,) and there is quite an emphasis in the evangelical, and specifically in the emerging church, on incarnational Christian life (e.g., Kimball 2003). This is a good corrective, but we must not lose sight of the fact that the church exists for a purpose beyond evangelism and service to the world. God

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has called to himself a people so he can be their God and they can be his people (Lev 26:12, Jer 24:7, 2 Cor 6:16). One purpose God's people will always have is to worship God, even when there will be no more need of evangelism or service (e.g., Van Gelder 2000, 150-51). The dual aspect of its existence for mission to the world *and* worship of God needs to be recognized (Chan 2006). Having highlighted this point, since specialized ministries exist almost entirely for evangelism and service, the focus of this dissertation will be the mission of the church to the world, rather than its life as a worshipping community.

In addition to different lenses, authors have employed different perspectives to address this topic (see page 7). Given the focus on God's mission, the theological and missiological perspectives will be used to develop a framework for a model.

This chapter describes who the church is (identity and mission), how it structures itself for mission and how it maintains its unity. The nature of the Trinity as a community within the Godhead provides an illustration of God's character, which will be shown to be an important model for human and organizational relations. A model will be presented that offers an explanation for how churches and agencies relate to each other. The *"People of God"* model is based on three key propositions that are defended in this chapter: 1) the church is the people of God; 2) the Holy Spirit gives the church a dynamic quality; and 3) God's character and the inter-relationships of the three persons of the Trinity provide a model for how Christian ministries relate to each other.

THE FATHER , THE SON AND CHRISTIAN IDENTITY/MISSION

The literature review and attitude survey (chapters two and five) revealed that people who question the validity of agencies tend to identify the *organized* church (local churches and denominational offices) as the church, placing the focus on structure and subordinating people to structure. People who support the validity of agencies tend to focus on the *people of God* as the church, emphasizing people and subordinating structure to people. So the first task in addressing the church-agency issue is to define the church's identity. Only then may one determine who holds primary responsibility for the church's mission, and therefore who has the right to create structures to execute the mission. The case will be made that the church's identity is grounded in God's character and mission. God acts in accordance with his character; he therefore rules in accordance with his character; consequently, his subjects should live in accordance with his character, which means they should organize themselves in accordance with his character.

God's Character and Mission

> *Righteous* and true are Your ways King of the nations! …
> For You alone are *holy*; …
> For your *righteous acts* have been revealed.
>
> —Revelation 16:3-4

It has been recognized that God is the model for human relations. Volf credits Moltmann for leading the way "in connecting the divine and ecclesial communities" (Volf 1998, 4). A theologian explained the connection, saying, "Because all human

beings are created in the image of God, the perfect community of love in God's inner relationships are the foundation for all social ethics. Presence, reciprocity, giving, receiving and returning define the deep law or structure of both divine and human life" (Faris 2002, 297). The community of the Trinity has therefore been called a role model for humanity (Stirling 2002, 166-67). Acting in perfect harmony (McGrath 2001, 326), each person of the Trinity is in full relationship with the others and honors them (Horrell 2004, 406-407). The quality of relationship that God manifests within the Trinity is the quality of relationship humans should have too.

When we study who God is, we see that he has many attributes. Systematic theologians address God's omnipotence and impassibility (e.g., McGrath 2001, 281, 274). A missiologist focuses on glory (e.g., Hawthorne 1981a). Undoubtedly, one of God's core attributes is his holiness (Birch 1991, 151). When humans affirm God's holiness, they are affirming that God is separate from humanity and is "wholly other" (Birch 1991, 150). God's holiness is manifested to humanity in two ways: the first being his otherness, which necessitated Israel's ceremonial and cultic laws (until Christ finished his work on earth). The second way God's holiness is expressed is in his righteousness and justice (Birch 1991, 150 citing Kaiser 1983, 143). Being wholly other does not prevent God from being with humanity, but his presence is conditional on the presence of justice and righteousness among the people he visits (Ezek 10-11, Birch 1991, 150). These latter traits appear to be a bridge between the holiness of God and humanity. Psalm 97:2 affirms that, "Righteousness and justice are the foundation of his throne." One author has succinctly tied the two aspects of holiness together saying:

Holiness describes the very foundations of the *divine being*. It is fundamental to divine character and identity, and out of God's holiness a variety of expressions for *divine activity* grow. Perhaps the most central of the terms expressive of divine activity within the covenant relationship is steadfast love (hesed). God *is* holy. God *acts* in steadfast love. (Birch 1991, 151)

Holiness is therefore both passive (an ontological fact) and active (a missiological task). The Bible tells the story of a holy God making himself known to humanity in order to draw people into relationship with him. In this chapter, God's holiness will form the basis for discussion of the identity and mission of the church, as it will be shown that holiness and the activity that flows out of it are central to God's mission. Other aspects of God's nature and character, specifically love and order, will be considered later in the chapter (in the section "The Trinity and Christian Relations"), because they focus more directly on how relationships between people are conducted.

God has revealed what he considers his key attributes as they pertain to his relationship with humanity. "Let him who boasts boast of this, that he understands and knows Me, that I am the LORD who exercises lovingkindness, justice and righteousness on earth; for I delight in these things," declares the LORD (Jer 9:24). This crucial text is God's self-declaration of how he wants to be known. God says his character is marked by lovingkindness (חֶסֶד – Septuagint ἔλεος), justice (מִשְׁפָּט – Septuagint κριμα) and righteousness (צְדָקָה – Septuagint δικαιοσυνη); traits that have just been shown to be the outworkings of his holiness. These three traits are linked in Psalms 33:5 & 89:14, Jeremiah 9:24, Hosea 2:19 and Isaiah 16:5. Justice and righteousness are linked as a pair in many more texts and are so closely related

that they are virtually synonymous (Telushkin 2001, 563-64). Justice and righteousness form a "hendiadys," a single but complex idea expressed by two words that are associated together (C. Wright 2006, 366-67). Sixteen of the seventeen deliverance passages in Isaiah (all related to God's mission) refer to justice and righteousness (Stassen & Gushee 2003, 25). Isaiah equates pursuing righteousness with seeking God (Isa 51:1; B. Webb 1996, 201), and even the heavens are said to declare God's righteousness (Ps 50:6, 97:6).

In Hebrew, "lovingkindness" means "obligation to the community, loyalty, faithfulness, kindness and grace" (Holladay 1988, 111) and can be translated as "steadfast love" (Lundbom 1999, 572). In Greek, it means "kindness or concern expressed for someone in need, mercy, compassion, pity, clemency" (Danker 2000, 316). It is an enduring concern leading to action based on a sense of shared community with people who need help (Zobel 1986, 51, 62-63). Holladay lists "obligation to the community" as a human trait, but God surely feels in community with humanity, since he created us in his image, lived among us and is responsive to our needs as his subjects.[21] Lovingkindness is why God is concerned about humanity's welfare.

Justice most often is associated with the law, however מִשְׁפָּט can mean conformity to something (such as a "mode of life/habits") or "each according to his due" (Holladay 1988, 221), and κριμα can mean "proper recognition of someone's

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[21] Examples of his concerned responses include Exod 3:7; 1 Sam 9:16; 1 Kings 6:13; 2 Kings 20:5 and Zech 8:7-8.

rights" (Danker 2000, 567). God created humanity in a condition of justice, where there was enough for all and each person had a fair share of creation. Justice is one of God's key goals for humanity. Moses said that justice, and only justice, was the condition for continued enjoyment of the land that God was about to give Israel (Deut 16:20).

A Jewish rabbi commented that, "For the prophets, justice is what matters most to God" (Telushkin 2001, 549). Writing of Micah 6:8 ("He has told you, O man, what is good; and what does the LORD require of you but to do justice, to love kindness, and to walk humbly with your God?"), this rabbi said, "Micah's fame in Jewish life today, however, rests on his compelling and challenging one-sentence summation of what the Lord requires of man" (Telushkin 2001, 549). In Leviticus, the Hebrew people learned that God is holy. But "the backbone of holiness is justice . . . . any expression of holiness must exemplify justice" (Lasor, Hubble & Bush 1996, 91, 95). Since God is the source of justice, Heschel wrote, "Justice is charged with the omnipotence of God. What ought to be, shall be!" (Heschel 1962, 272). Justice is the supreme manifestation of God (Heschel 1962, 272), so much so that Isaiah prophesied that, "the Lord of hosts shall be exalted in *justice*, the *Holy* One of Israel sanctified in *righteousness*" (Isa 5:16).

Righteousness in Hebrew is blameless behavior that brings about justice (Holladay 1988, 303) and in Greek is redemptive action or upright behavior (Danker 2000, 247-48). Job's defense of his righteousness (Job 31) is an excellent definition of it. Job took nothing to which another person was entitled and ensured that others had what they justly should. It would be difficult to imagine a more righteous act than the

Incarnation and voluntary suffering of the Son for our salvation. "But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us" (Rom 5:8).

So, God delights in and feels an obligation to humanity, acting for those in need (lovingkindness) by doing what is right (righteousness) so that each person has the life and resources God intended them to have (justice). His mission is *to realign creation with his character* and return "his wise order to the created world. . . . He will act . . . to re-establish his judgment and justice, his wisdom and his *shalom*, throughout the world;" in short, God will establish his kingdom on earth (N.T. Wright 1992, 223, 279).

These three traits have been featured here because of their very close relationship to the topic of this dissertation. When mission is discussed in the Bible, it is discussed in these terms (Bosch 1991, 400-402). The establishment of righteousness and justice on earth is the very reason why God called Abraham (Gen 18:18-19; Heschel 1962, 269). In fact, the attainment of righteousness by humanity will complete the as yet uncompleted "masterpiece" of God's creation (Heschel 1962, 253).

> The redemptive reign of God must serve as the foundation for defining the nature, ministry and organization of the church. The church must find its core identity in relation to God's redemptive reign as introduced by Jesus in his announcement that the "kingdom of God has come near."
> —Craig Van Gelder, *The Essence of the Church*

What connects God's character with humanity's character is God's rule, known as the kingdom of God. As asserted in this section's introduction, God rules in a manner consistent with his character, so those under his rule should live in a manner consistent with God's character. Stassen & Gushee report that Bruce Chilton and J.I.H. McDonald both show that the kingdom of God has this "performative" aspect. "It is God's performance in which we actively participate" (Stassen & Gushee 2003, 21).

"God's rule" is the Hebrew Bible's term for the New Testament's kingdom of God (Kuzmič 1972, 55; Ladd 1959, 19). The kingdom was the focus of Jesus' ministry (Küng 1976, 71-72; Kuzmič 1972, 55-56; Hünermann 2005, 860; Marshall 1985, 5; Fee 1991, 8; N.T. Wright 1996, 466, 474; Vos 1958, 14; Dodd 1961, 159; Ladd 1959, 19)[22] and continued to be important to the New Testament authors and early church leaders.[23]

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[22] The kingdom appears to be absent in John, but when the synoptic gospels focus on the kingdom, John focuses on the king (R.E. Brown 2003, 229). For example, where the synoptics have a parable about the kingdom being like leaven working its way into the dough, John has Jesus as the bread of life. When the synoptics have a parable about a shepherd and his lost sheep, John has Jesus as the Good

Jesus announced the inbreaking of God's kingdom and showed how life is to be lived. He shared his Father's concern for justice, engaging and challenging his society to a better way of life (Sider 1993, 61-70; Bosch 1991, 47; Blomberg 1997, 391). He modeled a righteous life based on God's character, saying, "As the Father has loved me, I have also loved you…love one another, just as I have loved you" (John 15:9, 12).

Those who live under God's rule should therefore manifest God's character and seek justice through righteous acts (Dempster 1991, 24). This has significant bearing on how Christians and their organizations relate to one another (to be developed further below). Isaiah 5:7 makes it clear that justice and righteousness are basic obligations of Israel's covenant with God because they are what God looks for: "He looked for justice, but behold, bloodshed; for righteousness, but behold, a cry of distress." In contrast to human government, God's government is founded on justice and righteousness (Isa 33:5, Ps 97:2; B. Webb 1996, 141). His citizens must be faithful to his character.

If justice is what God desires, then when there is no justice, there are repercussions. Lack of justice brought Israel to its ruin (B. Webb 1996, 220), fulfilling the curses Moses spoke to Israel in Deuteronomy 28 regarding the issues of

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Shepherd. The kingdom is still present in John, just with a different focus (Blomberg 1997, 229). John's *eternal life* is interchangeable with *kingdom of God* (Kuzmič 1972, 56-57).

[23] The kingdom forms an *inclusio* in Acts (1:3 and 28:31). Five times, Paul's preaching is said to be about the kingdom (Acts 14:22, 19:8, 20:25, 28:23 and 28:31) and Philip preached the kingdom too (Acts 8:12). Paul mentions the kingdom in eight letters (Rom, 1 Cor, Gal, Eph, Col, 1 & 2 Thess and 2 Tim). John refers to the kingdom as future and present (Rev 1:9; 11:15). James (Jas 2:5), Peter (2 Pet 1:11) and the writer of Hebrews (12:28) each refer to the kingdom. Early Christian writers such as Clement, Ignatius, Polycarp, Barnabas and Hermas also refer to the kingdom (N.T. Wright 1996, 668-69).

justice and righteousness that he had just enumerated in Deuteronomy 27. Jeremiah

said things go well for those who do justice and righteousness (Jer 22:15-16; Heschel

1962, 270) while Amos (5:24) and the prophets who followed him affirmed that love,

justice and righteousness constitute the primary way of serving God, making worship

acceptable to God (Heschel 1962, 250).

Having made explicit God's character and mission and their linkage to

humanity, attention must now be given to the details of humanity's involvement with

God's mission. Christian identity is closely related to the service Christians render to

God.

Christian Identity

> Jesus did not intend to found a church because *there already was one*, namely
> the people of Israel itself. Jesus' intention was therefore to *reform* Israel, not to
> found a different community altogether.
> —N.T. Wright, *Jesus and the Victory of God*

Key to the church's self-understanding is its date of origin. Dating the church

from Pentecost truncates the rich understanding of the church and its mission that is

developed in the Hebrew Bible (Van Gelder 2000, 130). The origin of Christian

identity lies not in Jerusalem, but in Haran, where God called Abraham. "As Paul was

fond of pointing out…any person of any nation who is in Christ is thereby also in

Abraham" (C. Wright 2006, 189). The verses with Abraham's call (Gen 12:1-4) have

been called "perhaps the most unifying verses in the Bible; the whole of God's

purpose is encapsulated here" (Stott 1979, 3). The New Testament simply must be read with knowledge of the Hebrew Bible.

God's call to Abraham is the origin of the people of God (Freels 1981, 15 citing R. N. Brown 1954, 34) and is evidence of God's "divine preference for human agency" (Kuzmič 1972, 50; Laniak forthcoming, 206). The agency role is still accepted by modern Jews (Kushner 2001, 66). God's use of human agents is another indicator of the divine/human community already referred to. The agency concept is important because it introduces the practice of acting on someone else's behalf, an idea that will be developed further.

As God's possession, the people of God have been set apart from the rest of humanity and therefore also have an element of holiness (C. Wright 2001, 372). As with God, so with the people of God; for them holiness is both a fact (otherness and separation from the world) and a task (righteousness and justice). "Be what you are" describes the relationship between the two facets of holiness (C. Wright 2006, 372). Leviticus 19:2 links the two as well: "You shall be holy, for I the LORD your God am holy." The chapter then lists various laws that describe what holiness looks like, with examples that are reminiscent of Job's defense of his righteousness in Job 31.

When Abraham's heirs strayed from their call to holiness by conforming to the world (Fuellenbach 2002, 21; C. Wright 2006, 288; *see also* Küng 1976, 105), God declared that a new covenant would be written on every heart (Jer 31:31-34). Thenceforth, faith, repentance and a personal relationship with God would be required of every person and the focus would shift from the community (family, tribe, nation)

to the individual (Bright 1953, 122-23).[24] With this prophetic word, all was set for God's Messiah, Jesus.

The gospels clearly present Jesus not as breaking with God's people, but as reconstituting them (N.T. Wright 1996, 307; Fee 1996, 64).[25] John's gospel recapitulates the creation by opening with "In the beginning . . . ," (calling Gen 1:1 and God's creative acts to mind) and concluding with Jesus breathing on his disciples (John 20:22), giving them the Spirit, just as God breathed life into the first human being (Gen 2:7) (R.E. Brown 2003, 245). This is an act of re-creation, giving the people of God new life. Luke showed continuity by interpreting Pentecost as having strong parallels to the giving of the Law at Mount Sinai (Stronstad 1999, 57-59) and as fulfilling Moses' prayer in Numbers 11:29, that everyone would be prophets (Stronstad 1999, 84). In all four gospels, Jesus symbolically recreated Israel in many ways, the most obvious perhaps being his choice of twelve people as his apostles (N.T. Wright 1996, 300).

The renewed people of God received the Holy Spirit at Pentecost, popularly considered the birth of the church (e.g., T. Evans 2003, 82). *This means the reconstituted people of God are the church.*[26] Paul used the "people of God" image "to set the Christian church in the context of the long story of God's dealings with his chosen people Israel . . . (cementing an) enduring solidarity of the people of the church

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[24] Not to be confused with individualism. The individuals God calls are clearly called into a community.

[25] Gerhard Lohfink used the term 'reconstitute' in *Jesus and Community* (Dyrness 2005, 259 citing Lohfink 1984, 5).

[26] The community of the King in the Old Testament became the body of Christ in the New Testament (Glasser et al 2003, 25).

with the people of Israel" (Longenecker 2002, 75). It seems fair to say that the church

must first be seen as the people who respond to God's call (Ladd 1959, 121) and only

secondly as its institutional expression.

> According to the Bible, it is actually impossible to "go to church." (Kimball 2003, 91)

The church as a "body" is one of the best-known and widely-used images of the

church today (Bennett 2004, 166), and is a useful image for picturing *how* the church

organizes to do its work. But the "people of God" image is far superior for discussing

the *identity* of the church because it gets to the heart of why the church exists. Küng

wrote that the "people of God" image is the oldest and most fundamental concept

underneath the church's self-interpretation. Next to "people of God," Küng says the

images of the body of Christ, a temple and so on are secondary (Küng 1976, 162).

The ancient church seems to have demonstrated self-awareness as the continuing

people of God in several ways. Coupled with the study just completed, the following

points are good grounds for giving the 'people of God' the significance it has here:

- Early Christians referred to themselves as "the Way"[27] (Acts 9:2; 19:9, 23; 22:4
  & 24:14, 22), perhaps as a link to Abraham, who was called to walk in the way
  of the LORD (Gen 18:19) (the meaning of "way/ ὁδοὺς" is developed on page

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[27] Some caution that the Way was not a self-designation by the early church but a means to differentiate themselves from being merely a Jewish sect (Völkel 1990, 492; Fitzmeyer 1998, 424; *see also* Longenecker 1981, 370). Whatever their motivation, the term suggests a connection with God's people.

92) and to emphasize what is distinctive about God's way – love and compassion;

- The writer notes that the reason God's people exist, to follow the way of the LORD (Septuagint - ὁδους κυριου) as Abraham was called to do in Genesis 18:19, is described as "the way in Christ" (ὁδους...εν Χριστω, (1 Cor 4:17), thus maintaining the task with Israel, but linking it more specifically to Christ;[28]

- The Greek word λαος is used in the Septuagint to describe Israel as the people of God. Significantly, the New Testament applies the same word to describe those who follow Jesus (Küng 1976, 162-63);

- When translating the Hebrew word קָהָל, the Septuagint only uses ἐκκλησια if God's people are assembled in answer to God's call. For all other assemblies of the community, קָהָל is translated as συναγωγη (Coenen 1975, 296). The early church, by appropriating the title ἐκκλησια του Θεου (the church of God)[29] signified their self-understanding as the true people of God, the true Israel. The

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[28] The meaning of ὁδους in this passage is disputed. Palma accepts ὁδους in this verse to mean *halakah* or "one's conduct, the moral path one followed" (Palma 1999, 824). Michaelis disagrees with this meaning, saying "way" must apply to Paul's doctrine, on the basis of the καθως clause that follows ("just as I teach…"). (Michaelis 1967, 87-98). Although he acknowledges that in this verse ὁδους does "point back" to an ethical orientation, he does not believe that here it conveys the meaning of a 'mode of life.' However, the rhetorical purpose of this passage is to set up Paul's exemplary behavior as a solution for each of the Corinthian church's problems dealt with in chapters 5 to 16 (Mitchell 1991, 55). Moreover, the content of Paul's teaching includes the central role of the Spirit in leading an ethical life and Paul's expectation that Christians would change their behavior and "walk by the Spirit" (Fee 1996, 107; *see also* N.T. Wright 1997, 136, 154). The writer believes Michaelis's insistence on ὁδους as doctrine rather than ethics can be reconciled to the position of Fee, Mitchell and Palma in that the content of his teaching (doctrine) is about the new life in Christ, which includes changed behavior in this present life. Therefore, it is fair to say, as the writer has said, the task is the same between Israel and the Christian church, while the referent has changed from "the LORD" to "Christ."

[29] e.g., "church of God" appears in Acts 20:28 and 1 Cor 1:2.

entry for ἐκκλησια in the standard Greek lexicon (Danker 2000) refers in 3b to the desire to show continuity with Israel as one reason why *Greek-speaking* Christians chose to identify themselves as the ἐκκλησια; and

- "The early Christians did not date the beginning of God's people from Jesus' birth or ministry, from his Eucharistic feast or resurrection, or even from the descent of the Spirit at Pentecost, but from the covenant-making activity of God in the times of Abraham and Moses" (Minear 1960, 70-71).

Christian Mission

> The Church is the reconstituted Israel with the same mission carried forward. . . The Church exists to embody and manifest in voluntary obedience the rule of God. It is the People of God who have recognized God's rule and willingly submitted to it.
> —Theron Price, *The Church and the Churches*

While the people of God have the purpose of being in relationship with God and worshipping God as the result of being God's people, they have another purpose, which is to assist God with his mission of bringing all creation back under his rule so that righteousness is restored. The church therefore has a functional purpose beyond its relationship with God.

God made the importance of righteousness clear when he destroyed most of humanity due to its evil inclination (Gen 6:5), but spared Noah because he "was a righteous man. . . Noah *walked* with God" (Gen 6:9, 7:1; Magonet 1984, 164). To walk is a Semitic idiom for a continuous pattern of behavior (Stassen & Gushee

2003,69).[30] The habitual behavior we are to have is behavior that arises from God's

character. Moses asked and then answered his own question, saying, "What does the

LORD your God require from you, but to fear the LORD your God, to *walk in all His*

ways and love Him, and to serve the LORD your God with all your heart and with all

your soul. . . ." He then tells Israel what it means to walk in the ways of the LORD,

who "does not show partiality nor take a bribe. He executes justice for the orphan and

the widow, and shows His love for the alien by giving him food and clothing" (Deut

10:12-13, 17-18).

> For I have chosen him, so that he may command his children and his
> household after him to keep the way of the LORD by doing righteousness and
> justice, so that the LORD may bring upon Abraham what He has spoken about
> him. (Gen 18:19)

God gave Abraham the mission of keeping the "way of the LORD (דֶּרֶךְ יְהוָה;

Septuagint ὁδοὺς κυριου) by doing righteousness and justice" (Gen 18:19) (C. Wright

2006, 358, 362-67). God's promises to Abraham (Gen 12:1) turn out to be contingent

on Abraham walking in his ways. Abraham, and Moses after him, learned that the

ways of the LORD are righteousness and justice (Psalm 103:6-7, C. Wright 2006,

367).

The figurative use of ὁδοὺς ("the way," as in "the way of the LORD") refers

primarily to the way of life required by God (Völkel 1990, 491; C. Wright 2006, 363),

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[30] The writer notes that this definition of the idiom is essentially the same as the definition given on
    page 81 for justice (מִשְׁפָּט): a mode of life/habits.

as opposed to the way of human wisdom. God's people are to manifest his character and bring others to do the same (T. Price 1955, 443). As the Exile loomed, prophets affirmed the primary way to serve God was through justice and righteousness;[31] a service as necessary for humans as breathing (Heschel 1962, 250-54).

The present day understanding Jews have of their mission is evidence for the validity of the above definition of Abraham's mission. Jews carry on Abraham's mission and refer to their religion as a "way of walking" or a "way-of-being-in-the-world," called *halakah* (N.T. Wright 1992, 245; Telushkin 2001, 38, 155, 159; *see also* Holladay 1988, 79). Their purpose is still "to perfect the world under the rule of God" (quoted from the *Aleinu* prayer in Telushkin 2001, 605).[32] Modern Jews are God's hands repairing the world (a concept called *tikkun olam*) (Kushner 2001, 59-66). Introductory books to Judaism are quite explicit about the basic mission of their religion being to fulfill God's ethical imperatives of justice and righteousness (e.g. Kushner 2001; Olitzky 2004).

Gather The People is a modern Jewish khevra (a special interest society that may be independent of synagogues).[33] Its website reveals that it is an ecumenical Jewish ministry that works with Orthodox, Reform, Renewal, Reconstructionist and

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[31] For example, Amos 5:24: "Let justice roll down like waters, and righteousness like an ever-flowing stream."

[32] The *Aleinu* prayer is said three times a day at the close of prayer services. Reflecting on this prayer, Rabbi Abraham Joshua lamented, "The Jewish people are a messenger who have forgotten their message" (Telushkin 1991, 605). Unfortunately, this is true of many Christians who have lost the 'this world' message of the kingdom of God and focused exclusively on their eternal destinies.

[33] Bob Blincoe reviewed a draft of this chapter and made the writer aware of Jewish khevras as a form of a specialized ministry (Winter and Blincoe use the term "sodality") (Bob Blincoe, March 3, 2007, e-mail message to author, with an attached manuscript, *Did Paul pattern his mission after what he knew as a member of a first-century khevra?*).

Conservative Jews. Their concern is that "large numbers of Jews are either not affiliated with a congregation or, if affiliated, are not active in congregational life." They want to revitalize synagogues so they can help their members "do mitzvoth (biblically commanded good deeds)."

The khevra's website lists its "key elements" as lovingkindness, justice and righteousness, combined with reading the Torah, matching God's mission described above. In an e-mail to the author (March 4, 2007), its founders Rabbi Moshe ben Asher and Magidah Khulda bat Sarah wrote, "We are an entirely independent organization. We formed the initial "sponsor committee" on our own initiative, inviting the participation of rabbis representing the different branches and movements of Judaism who we knew were supportive of our approach to spiritually and religiously relevant congregational development and organizing."

Abraham's mission also continued in the Christian church. Matthew 23:23 shows that Jesus understood the Law to be about lovingkindness (ἐλεος, translated here as mercy), justice and faithfulness (πιστις). Faithfulness is a different word than righteousness, but has a similar concept. Πιστις is "the state of being someone in whom confidence can be placed" (Danker 2000, 818, entry 1a), another way of saying "righteousness." Πιστις therefore does not refer to faithfulness to God, but to the righteousness a vulnerable person should be able to count on from someone else.

In reconstituting God's people, Jesus redefined them to include all who obeyed him and who lived righteously (Matt 25:31-46; Bright 1953, 221, 225, 227), so the Christian mission is, in fact, the same as Abraham's: to help establish God's justice on

earth (Bosch 1983, 242). Christians speak of "walking" as much as Jews do. To really "walk with Jesus" requires one to live righteously. Jesus delegated God's mission to his followers (C. Wright 2006, 66), making Abraham's mission the church's mission (C. Wright 2006, 387). The church is then the people whom God has called to help him with his mission (C. Wright 2006, 62; Avis 2004, 628).

But the way Christians define the church's mission today is quite different from what has just been described. We define our mission in one of three ways:

- Make *disciples* (Mat 28:19);

- Preach the *gospel* (Mark 16:15); and

- Be Christ's *witnesses* (Acts 1:8).

These commands reconcile to the church's mission described above in that each of them leads people to live righteous lives (e.g., Bosch 1991, 81; Glasser *et al* 2003, 247). For example, Luke records Christ's command to be his witnesses. But winning souls cannot be the ultimate purpose, because "to make conversion into a final product, . . . flatly contradicts Luke's understanding of the purpose of mission" (Bosch 1991, 117 citing Gaventa 1986, 150-52). For Luke, mission included conversion but also included the adoption of new moral responsibilities, resulting in a radically changed life oriented towards God and others (Bosch 1991, 117; Hawthorne 1981b, 111).[34] The church would do well to use Jesus' own mission statement: "Preach the

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[34] The fact that very little of this subsequent social activity is shown by Christ's followers in the New Testament can be explained. During the time that the rest of the New Testament was written, the church was peripheral to society and still getting established (Bosch 1991, 175). When social issues are raised in the Epistles, invariably the writer's position is to maintain the status quo in order that the
(Continued next page)

gospel to the poor…Proclaim release to the captives and recovery of sight to the blind…Set free those who are oppressed" (Luke 4:18). Establishing God's justice on earth by doing righteous acts is the mission of the church. Similarly, we make disciples who will live as their teacher lived and we bear witness to his life. It is noteworthy that when the apostles replaced Judas, the criteria was not only that the candidate had witnessed Christ's resurrection, but that the candidate had also witnessed his entire ministry (Acts 1:21-22).

<center>The "People of God" Model</center>

To further his mission, God calls individuals to join the people of God and equips them for his mission. The purpose of the discussion on God's character and mission is to make it clear that ministry is much more than what takes place in a worship service. The people of God are called to a purpose that involves every Christian and that can be pursued individually and corporately, in church buildings and in the world. Doing righteous acts to give everyone a share of God's justice is something everyone can do. Every Christian is responsible for performing "mitzvoth." The need to do good deeds cannot be delegated by an individual to a corporate body. Each person must do his or her share as called and equipped by God.

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gospel may be considered attractive to unbelievers (W. Webb 2001, 106; e.g., 1 Tim 6:1; Titus 2:5, 9-10; 1 Pet 2:13-15, 3:1). Webb's point is that at this time in the history of the church, its continued existence could not be risked by addressing controversial social issues. The Jew/Gentile issue was top priority as it had the potential to destroy the fledgling church. However, as in 1 Cor 7:21 and Eph 6:5-9, the writers did what they could to improve the plight of the marginalized and persecuted, giving an indication of what God's ultimate ethic is.

Every Christian is personally responsible for the mission of the church. Everything they do to further God's mission is a valid expression of the church.

The people of God are like a cylinder; the two ends are different ways of seeing the people. The global church is at one end, a single, undifferentiated mass of people. At the other end, the same people are organized into local churches. The cylinder is one unit. Everyone doing ministry is a local church member, so churches are related to all ministry, directly or indirectly. The people of God, as a whole, are also related directly or indirectly to all ministry. This is the basis for mutual accountability.

God's Mission

God's Call & Gifting

The Global Church

The People of God

The Local Church

Local Church Polity (Denominational Governance)
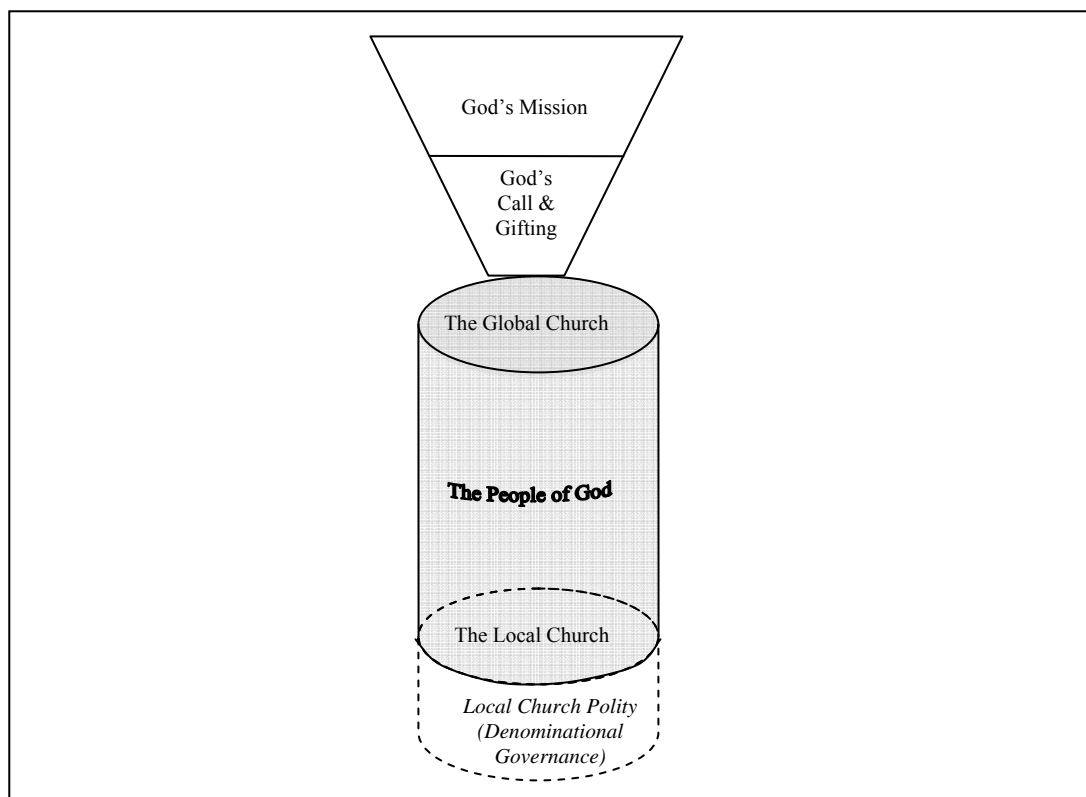
Figure 1. God's mission and the church

The emphasis given to the global church in this model may be questioned by some who say the New Testament does not give it much attention.[35] However, the global church is referred to by terms other than "church" in the New Testament; including the "body of Christ" (Rom 12:5; Eph 4:12); the "people of God" (Heb 4:9; 1 Pet 2:10); a "people" (2 Cor 6:16; Titus 2:14; Heb 8:10; 1 Pet 2:9; Rev 18:4; 21:3; Rom 11:1-2); and a household (Gal 6:10, Eph 2:19, 1 Pet 4:17). There is no question that Paul wrote more about the local church than the global church, but his letters were occasional in nature. It is in the local church, where people experience the "messiness" of life together, that problems arise.[36] It was the presence of these problems that led Paul to write many of his letters. The local church gets more attention in the New Testament, but the global church is certainly present too.

Acknowledging the importance of the global church does not devalue the local church. The local church is:

- The only divinely-mandated structure;

- The primary place of Christian association; and

- The only structure that incorporates the entire people of God.[37]

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[35] John Hammett commented on the *People of God* model, as described in a draft of this chapter. "In terms of your own model, I would still want to emphasize the importance of the congregational embodiment of the church, and think that a study of the word ekklesia in the NT (which is overwhelmingly used for local churches) bears that out" (Hammett 2007, *see also* Hammett 2005, 31). The writer believes the model honors the local church while also honoring the dynamic work of the Holy Spirit and fulfills Stott's goal of not offending the body of Christ or quenching the Spirit.

[36] David Fitch referred to this as one reason why the local church is so important to Christian development (Fitch 2007).

[37] Although the local church is referred to throughout this chapter as a structure (giving the impression there is a single, universal expression of the structure), it must be noted that the term is generic and covers a multitude of organizational polities, structures and concepts of what a local church is. There
    (Continued next page)

But, although the local church is unique, the writer suggests the local church does not exhaust the possibilities for Christian association for ministry. Jesus was open to ministry in small, possibly *ad hoc* groups, saying "Again, I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven. *For where two or three come together in my name, there am I with them*" (Matt 18:19-20). He endorsed any group gathered "in my name." The NASB, which is the version just quoted, implies an active verb meaning that it is the decision of the people to "come together." The verb συνηγμενοι is a perfect passive participle, meaning that the people are caused to gather. This is, in fact, what happens because it is God who calls individuals and causes his people to gather. If people have been called to gather by God, as evidenced by their gathering in Jesus' name, then Jesus promises to be there with them.

This one condition ("in my name") underscores the fact that the size of the assembly and its institutional structure should not define the church (Schmidt 1965, 505, 506; Coenen 1975, 301; Hendriksen 1973, 703). Jesus said he is with any small group that is gathered in his name and that when they pray, what they ask for will be done. They might be a church or an agency or just a group of friends with a Christian purpose. Jesus' statement is quite significant because Jews pray communally rather than individually, and in Judaism, the smallest community that can pray is called a *minyan*, which consists of ten adult males (Telushkin 2001, 707). Jesus said a group as small as two could pray and that he would be present with even this small a group.

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is no agreement on what this structure looks like. It includes everything from a house church to a megachurch.

This was quite a democratization of prayer and assembly, as the groups could form almost spontaneously.

Figure 1 (page **Error! Bookmark not defined.**) includes the *governance* or *church polity* function of a denominational office. The local church is a local gathering of the people of God, but if a group is going to continue to meet over time, some structure is required (Van Gelder 2000, 157-58). Church polity offers a congregation procedural rules and "models for interaction and fidelity"; benefits that every social organization needs because polity covers not only church law, but also "conventions and community behaviour" (Long 2001, 152, 4). As part of their governance function, denominational offices credential pastors, provide church discipline, oversee their congregations during pastoral transitions and define the distinctives that hold their churches together. Each local church will have a polity structure for its governance: episcopal, presbyterian or congregational. The model shows the polity function of a denominational office as an extension of the people of God as manifested in local churches.

The idea of denominational structures being an extension of their local churches appears to be a developing consensus. Denominations are increasingly being seen as deriving their validity from their member churches, even though there is great diversity in the methods and theological understandings of how people are appointed to denominational structures. Denominations are a "voluntary association of congregations committed to a common confession, polity, and/or Christian tradition" (Van Gelder 2000, 68). The Roman Catholic church adjusted its view of the church in Vatican II's *Lumen Gentium* from an "institutional-hierarchic ecclesiology" (a

pyramid structure) to the "dynamic 'people of God' notion in which the church is seen first of all as a pilgrim people" (Kärkkäinen 2002, 28).[38] In the Orthodox tradition, "(John Zizioulas) says explicitly that a 'metropolis, an archdiocese or a patriarchate cannot be called a church itself, but only by *extension*, i.e., by virtue of the fact that it is based on…local churches which are the only ones . . . properly called churches'" (emphasis mine) (Kärkkäinen 2002, 101 citing Zizioulas 1985, 210-12, 217 n. 20).

Perhaps the best way to think about denominations is to use Zizioulas's term, *extension*, and say that denominational structures are an extension of the local church's governance structure. Independent churches have chosen not to associate with a denomination, and have their entire governance structure within their local church.

In addition to the governance function, many denominations have ministries such as Missions and Youth. These are specialized ministries and are different in nature than the governance structure. The governance structure is, in the writer's opinion and using Snyder's terminology,[39] legitimate and sacred because scripture does mandate some form of oversight. However, when denominations begin to offer ministry programs, they are venturing into areas that individuals are able to do too. The ministry structures of a denominational office are alternatives to the nondenominational or ecumenical structures of the global church. They are legitimate but not sacred. The writer recommends that "denomination" refer only to the

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[38] Schillebeeckx shows, though, that the promise of this change from Vatican II has not been realized (Schillebeeckx 1991, 206-213).

[39] Snyder has said only churches are sacred and so would not likely agree with the writer's position on the governance function of the denomination.

governance function of a denomination and will use the term "denominational office" with this meaning.

Due to its special relationship to the local church (and in agreement with Hammett 2000, 202), the denominational office is shown as an extension of the "people of God" cylinder. All other structures arise from the cylinder or emanate from it, but they do not have the unique status that the local church gives to its governance function.

So far, this chapter has shown that the church has these characteristics:

- It is a people, not an institution or structure;

- Its members are under God's rule at all times and therefore are called to be the church at all times by manifesting God's character; and

- It is present wherever Christians are gathered in Jesus' name, regardless of the size of the group or the organizational structure they are using. This means the local church is not the only expression of the global church. It is the primary, mandatory expression, but not the exclusive expression.

THE HOLY SPIRIT AND CHRISTIAN STRUCTURES

With the church's identity and mission clear (the people of God walking in the way of the Lord doing righteous acts), it is time to consider the structures the people of God may use. This section discusses:

- The significance of the continuing work of the Holy Spirit;

- the qualities of a Trinitarian structure;

- the historical variability in Christian structures;

- options for lay people;

- a rationale for why unaffiliated agencies are part of God's plan;

- the way structures relate to the church's mission;

- some useful metaphors to understand agencies and their place in the church; and

- some considerations for when starting a self-governing agency is an option.

The Dynamic Work of the Holy Spirit

Luke makes it clear in Acts 1:1 that his gospel concerns only what Jesus "began to do and teach." Luke understood that Jesus continued to work in this world, and makes the case in his second volume, Acts, that Jesus' work continues through the activity of the Holy Spirit (Arrington 1999, 535). John records a similar idea in his gospel, in 16:5-15, where he records Jesus saying that he will send the Helper, or Spirit, to convict the world of its sin and to take from Jesus what is his and share it with his followers.

The fact that Jesus Christ continues to work through the Holy Spirit means that a Christological view of the church alone is insufficient. The role of the Holy Spirit must be added to the role played by the Son, and therefore a Christological and charismatic view of the church is more appropriate because it takes into account what both the Son and the Spirit are doing. Jesus came in his Father's name, works in his Father's name, and spoke his Father's words (John 5:43, 10:25, 14:24) and now is presumably doing the same through the Spirit. It is therefore quite appropriate to suggest that a Trinitarian view of the church is needed, in order that the role of each person of the Godhead in the life of the church is understood.

The Hebrew and Greek words used to name the Holy Spirit, רוּחַ and πνευμα, have the meaning "invisibility, movement, power and life" (Stronstad 1984, 13; Holladay 1988, 334; Danker 2000, 832-34) and convey the idea of "God in action" (Stronstad 1984, 13; Holladay 1988, 334). The Spirit is the "manifestation and application of the power of God to creation" (Oswalt 2002, 24). Change and development must be expected when the creative, dynamic Holy Spirit is present with the people of God, who exist in a world and society that are ever-changing (Van Gelder 2000, 42-43).

The Spirit is not constrained or controlled by humans and cannot be formalized into church law, as that would "negate the sovereignty of the Spirit" (Volf 1998, 242). Instead, a Trinitarian view of the church and its structures will give the Spirit primacy over those structures and the legitimate plurality that results (Kärkkäinen 2002, 33 citing Rahner 1974; *see also* Küng 1976, 247), leaving room for God to act. Otherwise, it "often happens with ancient institutions that the encrustations of time . . . come to be valued as the most distinctive feature of the organization" (Cahalan 2003, 87 citing Southern 1970, 237) and the organization solidifies. For this reason, Evans proposes that churches should regard themselves as provisional, leaving room for change and acknowledgement of limitations (G.R. Evans 1994, ix-x).

A charismatic view of the church helps us see the *continuing work* of Christ beyond his incarnation, through the Spirit (Acts 1:1 with John 14:12-20), giving the church a *dynamic* quality that prevents fossilization. Where the Spirit is at work, things happen. The people of God should be solidly grounded in the historical,

incarnational ministry of Christ, but also open to the continuing, fresh, dynamic work of the Spirit.

Metaphors are the best way to think of the dynamic nature of the church (Berthoud 1950, 265), because they have a certain impreciseness that leaves room for development and flexibility. A certain amount of uncertainty and ambiguity is healthy because it keeps us from speaking about God and his Spirit with more certainty than is warranted.

God's Call and Equipping

The New Testament doctrine of ministry, therefore, rests not on the clergy-laity distinction but on the twin pillars of *the priesthood of all believers* and *the gifts of the Spirit.*
—Howard Snyder, *The Church as God's Agent in Evangelism*

Every Christian shares in a corporate calling – to follow Christ and be the church – while retaining their individuality and specific calling (Guiness 2003, 48). Living a righteous life is something that Christians can do, and must do, individually. This is what God called Abraham to do. The nature of our mission means that a Christian's whole life is to be righteous. The mission adheres to every believer when they come together as a local church and when they are out in the world. Christians

are called *as individuals*,[40] such as when the Holy Spirit said, "Set apart for Me

Barnabas and Saul for the work to which I have called them" (Acts 13:2).[41] The call

may be specific (a task) or general (a vocation) (Guinness 1998, 93, 48-51), but either

way, God shapes and gifts people for his call (McNeal 2000). Some are called to

serve as full-time as their vocation, but all are called to evangelism and compassion.

Some will find their place in an agency. This is where Hammett's five ministry marks

are helpful (see page 55). In an organizational setting, the presence of any one of

Hammett's proposed five marks is sufficient to identify a Christian ministry, if the

organization has a Christian identity. A Christian identity is evidenced by having a

Christian statement of faith, Christians in senior leadership positions, and a mission

that is part of the church's mission.

> Even as Church life became more structured and ministry began to be defined around cleric offices, laywomen and laymen continued to engage in a number of traditional, more charismatically based ministries. . . . Such diversity should not be deplored because the tension it generates is a healthy reminder of the ongoing need for all the dimensions of ministry – individual, charismatic, prophetic, and institutional – in the life and mission of the Church. (Cardman 2005, 18)

Lay people combining their efforts based on shared call, interest, skills and gifts,

with the intention of extending the kingdom of God in their sphere of influence,

should be considered as individual Christians doing exactly what they should be

doing, but in cooperation with others rather than alone. Self-governing ministries

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[40] E.g., Isa 45:3 – the Lord speaking to Cyrus: "I . . . who calls you by your name." Also Exod 35:30 – "The Lord has called by name Bezalel, the son of Uri." God also calls Abraham, Samuel, Isaiah and Paul by name (Gen 22;11; 1 Sam 3:6; Isa 49:1; Acts 9:4.)

[41] See also various calls to ministry in Acts 16:10; Exod 3:10, Judg 6:14

should therefore be seen as one of *the expected fruits of the local church successfully discipling believers*. After all, a goal of pastoral ministry is that lay people find their places of ministry.

The Clergy-Lay Distinction

> We have come to see that the task of Christians, whether clerical or lay, is not to do something for the Church but to be the Church. The peculiar privilege of lay Christians is to be the Church in diaspora, the Church disbursed throughout the world in every social class and every just vocation.
>   —F.C. Mather, *The Layman in Christian History*

The literature review showed that the church-agency debate is often positioned as the local church versus some other structure, but since clergy usually give leadership in the local church, while lay people often give leadership in other structures, the clergy-lay distinction lurks beneath the surface of the debate. Throughout much of Christian history, the individual members of the church have been relegated to a passive role, which can be summarized as "pray, pay and obey" (O'Meara 1999, 8).

Community in the Spirit

Pentecost was the great leveler between leaders and followers. Before Pentecost, few people received God's Spirit, primarily leaders (Lim 1991, 35-36). Since Pentecost, every one of God's people receives his Spirit, becoming priest and

prophet (Stronstad 1999). This has been called the "ecumenism of the Spirit" and the

fact that all Christians have the Spirit means that our first loyalty is to the Spirit and

not to the structures we have created (Ogden 2003, 36).

The ancient church acknowledged the different gifts and tasks God gives,

including leadership, but it never distinguished between classes of people, such as lay

or clergy; everyone was part of the one people of God (Küng 1976, 492-93). Clergy

and lay shared a common position because, as John Chrysostom wrote, "[i]n baptism,

you are made king, priest and prophet" (Congar 1985, 196). Both clergy and lay were

ordained. "Ordination to the laity was effected by the sacrament of baptism and the

accompanying unction. . . . The laic in the ancient church had an indelible

"ordination" as priest, prophet and king" (G.H. Williams 1963, 31-32). Every believer

could contribute. The ordinary person was quite active in ministry, particularly

evangelism (Terry 1994, 35, 48). "The little man, the unknown ordinary man, the man

who left no literary remains was the prime agent in mission" (M. Green 1970, 172; *see

also* González 1984, 99).

Loss and recovery of lay ministry

The clergy-lay distinction developed because the church's emphasis shifted

from witness and service to preaching and sacraments, which were restricted to the

clergy (Harkness 1962, 71). The laity became passive and *attended church,* helping

the clergy run the church rather than *being the church* (Harkness 1962, 129). The laity

had always been involved in ministry outside the organized church, but as the

monarchical episcopate developed, becoming a member of the clergy or being subject to the clergy became the only avenue for ministry (Bernier 1992, Harkness 1962).

The recovery of lay ministry has been a long process. A significant revival of the laity occurred in the twelfth century with a renewed emphasis on living a Christian life of service in the world (Bolton 1983, 12). The Benedictines, Carthusians, Cistercians, and Franciscans all started as lay orders (Rowthorn 1986, 36; *see also* Brooke 1963, 120ff). These were the groups that were accepted by clergy. The remaining independent movements were labeled heretical and heavily persecuted. Church histories, such as Latourette 1953, tell the sad tale. The heretical movements tended to be led by and composed of urban merchants and artisans, while the acceptable movements tended to be led by and composed of the landed aristocracy (Latourette 1953, 449; Osborne 2005, 36). In the sixteenth century, the Reformers made badly needed corrections to the church, but did little for lay ministry. Their marks of the true church focused on preaching and sacraments rather than witness and service, so the laity remained excluded from "ministry" (Stackhouse 2003, 107-8; Bosch 1991, 249; Harkness 1962, 71).

The 1800's saw great progress in the role of lay people. In 1833, Johann Wichern made a plan to reach the neglected youth in Hamburg's slums. He realized that the lay person is in a position to advance into regions and to work among populations with whom the institutional church was no longer in a position to make contact (Meinhold 1963, 179). Wichern's work led to the creation of training institutions, welfare homes, hospitals, homes for the aged, popular Christian literature

and a renewed understanding of the lay person as a representative of the people of God to the world.

Also in the early 1800's, Amélie Sieveking had the idea of a sisterhood in the Protestant churches that would do ministry in the world (Meinhold 1963, 180). Theodor Fliedner built on this idea to recreate the office of deaconess. Thus, both men and women came to be regarded as more than just "not clergy." It was realized that lay people represent the church in every sphere of their lives and it is through them that the church has a place in the world. (Meinhold 1963, 194-95). In Great Britain, Robert Raikes, Hannah More and Granville Sharp all initiated lay ministries as they responded to the plights of child laborers, destitute women and former slaves (Neill 1963, 210-14). Today there is a much healthier attitude toward lay ministry and people like Ogden (2003) and Fitch (2005) are promoting a return to the lay participation seen in the ancient church.

Priesthood of all believers

The role of priest prior to Pentecost was to mediate between God and his people. Since Pentecost, mediation between God and the believer has not been necessary because God resides in every believer through his Spirit. Believers stand in a direct relationship with God, have a call from God, and a responsibility to God (Bosch 1991, 242, 243). A Catholic theologian, writing on the issue of the church hierarchy and the common priesthood that all the faithful have through their baptism, says (in words that could serve as the thesis of this dissertation):

One consequence as regards ministry in the church is that the apostolate belongs to the laity by right, without need of further mandate or authorization from church leaders. Unlike the model of ministry implied in the theology of Catholic Action, all ministry does not belong by right to the hierarchy, to be exercised by the laity only at their behest and under their direction. Consequently, groupings of laity according to areas of professional involvement or interest in order to Christianize the environment is now seen as an exercise of the common priesthood. (Bernier 1992, 281)[42]

But although believers do not need priests between them and God, every believer is a priest to the unbelieving world, which does need such mediation. All Christians are priests who mediate God's presence to those who are not in relationship with him (Ogden 2003, 37). One may conclude from this discussion that, *given the blurring of the clergy-lay distinction, the need for ministry structures to report to ecclesial authorities must also be blurring*. If an individual does not need the clergy to authorize his or her ministry, then logically neither does a group of individuals.

Based on Ephesians 4:11-12 ("for the equipping of the saints"), it appears that one of the special roles of the clergy is to help believers discern their call, equip them to serve God, and send them out into the world to do their service for Jesus in local churches, denominations, on their own, or in self-governing agencies. "Many of our lay people are much more capable of putting together and maintaining ministries than we pastors think they are" (Tillapaugh 1982, 76-77). "The pastorate is for those who possess the peculiar gift of being able to help other men and women to practice any

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[42] Küng (1967) would agree with Bernier. He says "the *whole* Church, and hence every individual member, stands in the line of succession from the apostles" (552). The authority of lay people cannot be derived from the pastoral ministries as this would be "an unbiblical clericalization of the community" (558). In his chapter on the priesthood of all believers, Küng says that every believer is a priestly mediator between God and the world (487) with direct, unmediated access to God (490). He notes the "frightening gulf" that separates the "Church of today from the original constitution of the Church" (528) and says the church must "face up to the history of its origins . . . perhaps a little ashamed" (532).

ministry to which they are called" (Ogden 2003, 133 citing Trueblood 1967, 41).

Many benedictions spoken by clergy at the end of worship services could be

considered commissionings, as they refer to the parishioners being sent out into the

world (e.g., Drescher 1998, 17, 163).

Ecclesial oversight

The question is asked, "Is church leadership meant to assist, or to regulate? To

cooperate, or to delegate?" (Bernier 1992, 214). The Roman Catholic church might be

thought to fall towards regulation/delegation as the answers to these questions, yet it

appears to lean towards assistance and cooperation (in doctrine, if not in practice). A

Vatican II report said that the layperson is "a living instrument of the mission of the

church herself" (Bernier 1992, 213 citing *Lumen gentium*, Dogmatic Constitution on

the Church, 1964, 31/2; AAA, 16/1) and that such instrumentality may be "exercised

individually or *as a member of some group*" which is acknowledged "to have *varied

degrees of relationship with the church*" (Bernier 1992, 213, 214, emphasis mine). A

theological basis for this position in Roman Catholic theology is that apostolicity

involves more than apostolic succession. The apostolic faith "adheres" to the whole

church, so Vatican II stated that the whole church is apostolic and thereby united

clergy and lay in one common mission (Bernier 1992, 273; *see also* Küng above, in

footnote 42 on page 111).

While there is no single Protestant theology, it is agreed that the Spirit was given

to the whole people of God through its members. It can therefore be said that mission

does not flow from an organization or its leadership but from the community of God's people itself (Bosch 1991, 472). Rather than saying people are in part-time ministry, it is better said that everyone has a permanent commitment to ministry that is exercised in full or part-time service (Bernier 1992, 214). This acknowledges the contribution of clergy and lay, professional and volunteer.

To conclude, clergy are not the source of authority to do ministry; they are "one part of the community's total life" (Bosch 1991, 472 citing W. R. Burrows 1981, 62). Therefore the local church structure cannot be the only authority for Christian ministry. To discover a model for ministry, we turn to the model for human relations, the Trinity.

A Trinitarian Church Structure

> Any form . . . which the Holy Spirit can inhabit and to which He may impart the life of Christ, must be accepted as valid for the church. As all forms of life adapt themselves to their environment, so does the life of Christ by His Spirit in the church.
> —Donald Miller, *The Nature and Mission of the Church*

A Christological focus

Historically, the church has been identified with both the Son and the Spirit (Kärkkäinen 2002, 22). However, for much of our history there has been a very strong, Christological focus (Van Gelder 2000, 129). Since Christ's incarnation was an historical event at a particular time and place, and since he became seen as virtually

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the exclusive founder of the church in a one-time event, a static view of the church has developed with great emphasis on keeping the institutional church unchanged from what people perceive it was in the first century. The Restoration movement is one example of this thinking (Moorhouse 1967, Humble 1964). Conditions for reunion or restored relations between churches are full of this logic as well (e.g., Ware 1997, 239-264 for an Orthodox view; G. R. Evans 1994 and 1996 for an ecumenical perspective). The backward focus could, in more extreme cases, mitigate against the creative work of the Holy Spirit today.

But while a Christological focus generally looks back in time, it does not have to. Anderson (1997, 2006) and W. Webb (2001) apply God's eschatological preferences to hermeneutical methods to develop a trajectory showing where God wants human society to end up. This approach could easily be applied to this topic. A Christological focus could look forward in time to the eschaton as easily as it looks backwards to the Incarnation. (The idea of finding a trajectory in scripture is developed more fully with the discussion of biblical precedents on page 126.) Likewise, the Holy Spirit is not only the Spirit of the historical Jesus but is also the Spirit of the coming, eschatological Christ (Anderson 2006, 134-35). This supports a dynamic understanding of the church and its structures as the church progresses towards Christ's return. But this option would still be just a partial solution. To really understand the church, we need to consider the significance of the Trinity on the life and structure of the church.

A Trinitarian focus

There is now widespread ecumenical consensus that the life of the church is closely connected with the Trinity (Matthey & Falconer 2001, 228; Braaten & Jenson 2004, 6; Van Gelder 2000, 33-34; Kärkkäinen 2002, 86-87). Pannenberg argues that "a one-sided Christological grounding for the church has to be judged as lacking, and distorting the full reality. It leads, as the history of the Western church shows, to an overemphasis on official church structures derived directly from Jesus Christ."[43] Moltmann has moved from a Christological to a Trinitarian ecclesiology over the years (Kärkkäinen 2002, 128) and the ultimate goal of Volf's ecclesiology "is to spell out a vision of the church as an image of the triune God" (Volf 1998, 2).

The renewed understanding of the Trinity with its ecclesiological implications has been called "perhaps the most significant theological development of the last century" (Snyder 2004a, 54; *see also* Van Gelder 2000, 34-35). Colin Gunter calls it an "ecclesiology of *perichoresis*" in which relationships between people are based upon the gifts and graces being used (Snyder 2004a, 57). [44] All Christian traditions agree that the Spirit unites every Christian into one church (Kärkkäinen 2002, 86-87), giving us unity within the diversity of the Spirit, who "blows where he wills" (John 3:8). If the Spirit blows where he wills, then there will always be an element of surprise as we discern where the Spirit is.

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[43] Kärkkäinen's summary of Pannenberg 1985, 17-19, which is found in Kärkkäinen 2002, 122.
[44] The doctrine of *perichoresis* explains how the individuality of each member of the Trinity can be maintained while sharing in the life of the other two (McGrath 2001, 325). *Perichoresis* helps us understand how Jesus can say that he is in the Father and the Father is in him (John 10:38) and how believers can commune with both the Son and the Father (John 17:21, 23) (M. Saucy 2000, 210).

Communion and diversity

> There is one calling – to manifest the Lordship of Christ and the creative, redemptive power of God within the world. There are many channels of service and many means of grace by which this must be done.
>
> —Georgia Harkness, *The Church and its Laity*

Writing about the trinitarian nature of the church, Metropolitan John Zizioulas says that "the Church as communion reflects God's being as communion" (Behr 2003, 69 citing Zizioulas 1994, 3-16). Behr applies this idea, speaking of the church as the people of God, the body of Christ and the temple of the Holy Spirit (Behr 2003, 71), but this is to mix metaphors. The Trinity is composed of three distinct persons, while Behr's application to the church involves only three different images for the one church. The writer believes that a truer application of the communion of the Trinity to the communion of the church would be to conceive of the one church as having distinct components. There is diversity among the people of God, just as there is within the Trinity. Individuals and groups (and their organizations) have differing roles, just as the Father, Son and Spirit have differing roles.

Structurally, if the church (being the people of God) is the communion, then an equivalent of the three persons of the Trinity could be the structures used by the people of God. If three divisions are desired, then there is the congregation, the denomination and the agency. But there is no reason why the structures should be limited to three varieties, and in fact there are more if we include informal structures or even the individual as a structure of one person. The point is that in the same way that each person of the Trinity is as legitimate as the other two are, self-governing

agencies differ from churches but are just as legitimate, even if they are not divinely

mandated as churches are.

Organizational development

> [The church's] ministry, what it does, is an expression of God's redemptive
> work in the world. Its organizational life, how it structures itself, is shaped by
> its ministry…
> —Craig Van Gelder, *The Essence of the Church*

Organization is sometimes seen as an inhibitor of charismatic ministry. But

organizations are useful and so is institutional life. People need organization to work

together. "Organization puts ideas on wheels, translates faith into action, and enables

our vision or ministry to become tangible reality" (Sider, Olson & Unruh 2002, 205

citing Dudley 1991, 77). Organization creates structure. Institutions give those

structures predictability and stability. Both are acceptable if they help the church with

its mission.

But organizations can develop over time into something that is not true to their

original intent. Churches have protected themselves from this by using certain

"marks" to distinguish true churches from false. One set of marks is that the church is

one, holy, catholic and apostolic, but these marks may be biased against the Spirit's

renewing work, so Snyder says a healthy church needs eight rather than four marks

(Snyder 2003, 90-91). Snyder makes a strong case from scripture (Snyder 2003, 77-

103) that in addition to being one, the church is many (allowing for diversity – *see*

also Küng 1976, 355); that in addition to being holy, it is charismatic (the same Spirit

who sanctifies and makes holy also gives gifts); that as well as being catholic, it is local; and that not only is it apostolic (founded by Christ), but it is prophetic (founded by the Spirit). The church is one, holy, catholic and apostolic, but it is also diverse, charismatic, local and prophetic. The eight marks balance the Christological and charismatic aspects of the church.

Dulles goes even further. He points out that the four traditional marks of the church should not be applied as the visible marks of an *organized society* but as the qualities of a *living community*. This allows the church to be seen not as an institution but as a dynamic, growing living community (Dulles 2002, 120-21). His reasoning is that the marks have little evidence in the Bible or early tradition for application to an institution and that if they are applied to an institution it would result in that institution being identified exclusively as the church (rather than the people as the church). His argument suggests that the traditional marks should be the marks of the people of God. (The Reformers' marks are specific to worship services and so would not be applicable to the people in this way.) If the focus was on the marks of the living community of the people of God as Dulles suggests, then it seems likely that there would be much greater acceptance of new structures they develop for their mission, because the issue of legitimacy is related to people, not to structure.

A Trinitarian ecclesiology means that *the fact that new church or ministry structures are developing is not sufficient reason to reject them.* No structure will ever replace the local church (although what a local church looks like has changed a lot over the history of the Christian church), but new structures are a sign of life and

renewal within the church and should be accepted, so long as they support the church's mission and exhibit God's character.

One reason new forms develop is that new forms are available. In every age, the church is living in particular cultures with particular rules and customs. As stated in chapter one, in biblical times, there was no concept of a charitable organization (Hands 1968, 17-19). The early local churches were not charities but voluntary associations. This was the structure that was available to the ancient church and was used by cultic religions, trade associations and philosophical groups (Richardson 2002, 36-37; Clarke 2000, 60). People in our society can create associations, corporations and registered charities to organize their work and each of these organizations is legally capable of operating independently. Christians today have more options for organizing themselves than they had in the apostolic age.

God's people used many different organizational structures in biblical times. Abraham's descendents entered Egypt as a family governed by a patriarch, but emerged as a group of tribes led by a prophet. Later came elders and judges and then a prophet-judge. The tribes became a nation and kings replaced judges. Under the kings, rather than provide civil leadership, the role of the prophet changed so that prophets spoke to the nation and its king on behalf of God.

Today, no civil government guides God's people. The days of single leaders such as Abraham, Moses, David, Peter and James are over. The people of God are no longer a nation. The church is like Abraham, who was uprooted from his own society and who wandered in foreign lands, where he led a life of faith as a nomad. The

church is also like Israel in diaspora, finding ways to live faithfully while transplanted into a foreign society. Leadership today is distributed among the pockets of God's people, who are disbursed throughout the world, as they were during the Exile.

The church is free to change its structures because the Bible does not present a single church structure but a variety of images and options (Braaten 1998, 27; Bennett 2004, 192). There are ninety-six diverse images of the church in the New Testament (Minear 1960), whose authors were quite at ease with the resulting ambiguities and uncertainties, because they were "alive to the mystery of the church's participation in the creative and redemptive work of the Triune God" (Minear 1960, 250).

Any claim that there is only one way to structure a church or ministry is not tenable. The lack of common leadership for all Christians and lack of a single biblically-prescribed structural form, coupled with the sheer diversity of a global church, results in great diversity. Francis Schaeffer wrote that the New Testament sets boundary conditions for church practices and structures within which there is freedom to design both practice and structure to meet the needs of different places and times. Otherwise, much of the way churches operate today would be considered unbiblical because it is without biblical precedent (Schaeffer 1982, 59-60; chapter 4, note 1).

As examples of diversity, the churches in Thessalonica and Corinth were primarily charismatic while in Ephesus and Colosse, the churches were both charismatic and role-based and in Titus and Timothy, the churches were primarily role-based (Van Gelder 2000, 160). But charismatic churches had formal leadership roles (e.g., 1 Thess 5:12) and role-based churches had charismatically-gifted leaders

(e.g., Paul reminded Timothy, serving in a role-based church, of the charismatic gift Timothy had received from God).[45] The Bible shows apostolic authority centered in Jewish leaders in Jerusalem and non-apostolic authority centered in elders of gentile churches outside of Israel (Tyson 1988, 136, 139-40, 142; Kühn 2005, 302).

Structural variability has continued into the present. Dulles believes an historical study would show that the church in every age has adjusted its structures and offices to operate more effectively in its social environment (Dulles 2002, 153; *see also* Küng 1976, 22). An early example of structural change involving a church-related structure would be the order of widows. In the ancient church, widows played a very significant role, but the office of deaconess came to take over many of the widows' duties (such as visiting the poor, educating women and assisting at their baptisms). Deaconesses first became an order between 200 and 250 A.D. and by the fifth century the order of widows had declined to insignificance (Thurston 1989, 114-17). The order of widows is hinted at in scripture (1 Tim 5), but the church today has no apparent compulsion to restore it.

Novelty in church structures is not new. Anselm (1033/4 – 1109) attributed the many novelties in the church of his day (specifically the proliferation of religious orders) to the work of the Holy Spirit. He wrote that "in the midst of diversity . . .; altered by what is new . . .; disturbed by new laws and new customs . . .; tossed about almost yearly on the waves of change in rule and practice . . ., the Church shows the

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[45] The blurring between charismatic and role-based churches in scripture as described here was pointed out to the writer by Dr. Stan Fowler.

living power of the Holy Spirit working within her." Flexibility in structure is not a sign of decay but of "the richness of the diversity of the Spirit's gifts in the Church" (G. R. Evans 1994, 206-7).

Since the Bible does not provide a single, prescriptive church polity, Minear echoes Dulles's application of the church's marks to the people of God. Minear believes every church must ask, not whether its *structure* matches the biblical model, but how well its community manifests the *character* of the New Testament church (Minear 1960, 264-65). The identity of the church (seen in its values, mission, purpose, vision) is scriptural and timeless but the forms of the church (structures, strategy, systems, policies) are cultural and changeable (Malphurs 2005, 71-72; *see also* Van Gelder 2000, 158-59). Because the New Testament authors did not feel it necessary to synthesize or standardize the multiple images of the church, the church throughout the ages has been able to draw upon whichever images are most helpful at the time (Van Gelder 2000, 106-7). Therefore, one would expect to see diversity in the type of structures used by the people of God.

Evangelical Protestantism is fertile soil for such diverse structures. A hallmark of Protestant ecclesiology is that the gospel (or mission) is more important than the institution, and the Spirit is superior to structure (Avis 2004, 629). This is a very flexible ecclesiology. Coupled with congregational governance as the prevalent church polity, evangelicals seem almost predisposed to the idea of self-governing agencies.

Ecclesiological insights from across Christian traditions

> From New Testament times onwards there have been fundamentally different historical forms of the one Church, which may all be legitimate: in different respects differently structured expressions and forms of the same one Church.
> —Hans Küng, *The Church*

A theological forum was held in February 2007 at which four theologians representing evangelical, mainline, Roman Catholic and Orthodox traditions responded to a draft of this chapter. The five papers that were presented (including the writer's proposal) are included in Appendix H.

The forum confirmed that self-governing agencies are primarily evangelical, being created by Christians who are used to a congregational polity in their churches. The governance structures of the different traditions are virtually deterministic of whether or not unaffiliated agencies are an option. They are not an option in episcopal structures as far as having status as an Orthodox or Roman Catholic ministry is concerned.

The Orthodox church is divided into mostly national churches that have a collegial relationship with one another. The bishops convene in council to direct the affairs of the whole Orthodox church. Nothing is done in Christian ministry, either privately or in official capacity, without the blessing of a bishop or a priest (which person's blessing is needed depends on the nature of the ministry). For instance, the Orthodox theologian obtained approval from his bishop to speak at the forum. An individual could associate with an agency after getting a blessing to do so. For such a

blessing to be given, it is assumed that the agency does not, by word or deed, contravene the Orthodox church's teaching or practice.

The Roman Catholic church has a centralized episcopal structure. If a charity wishes to identify itself as Catholic, it must come under the oversight of a bishop or the Vatican. The Archdiocese of Toronto, for example, has an appropriately named auxiliary bishop to oversee the two to three hundred auxiliary ministries of the Catholic church operating in that diocese (see Michael Attridge on page 455). Another Toronto-based Catholic ministry, the Scarboro Foreign Mission Society, reports directly to the Vatican (Lynch 2006). Self-governing agencies would likely be acceptable to the Catholic church, if they do not call themselves Catholic. The Catholic theologian recognized that "as long as elements of God's holiness and truth are present, the Church of Christ is also present and the body of Christ is truly at work transforming the world" (Michael Attridge, see page 457). Catholics are expected to be out in the world transforming it for Christ, so there would not be a problem with Catholics participating in the work of an agency.

Presbyterian governance structures ("conciliar" or "representative" are the terms the mainline theologian preferred) have a very strong preference for direct authority over the ministries they work with, so denominational or interdenominational ministries are the norm, but they are willing to work with agencies. Mainline Protestant churches, which are mostly presbyterian in church order, encourage members to serve within churchly channels, but will affirm a person's service in an agency. While not encouraging voluntary organizations, they do recognize agencies can be both an encouragement and a judgment on denominations. "In so far as

voluntary agencies . . . embrace the adventure of conversion to the kingdom of God, they are deserving of what I believe is an honourable epithet – parachurch" (Peter Wyatt, see page 448). When working beyond denominational boundaries, mainline denominations are likely to create interdenominational agencies that they control (the example being Kairos, an inter-church coalition whose board members are appointed by participating denominations).

Outside of evangelicalism, churches regulate all ministry organizations with the single exception that the mainline Protestant church is (somewhat reluctantly) willing to have unregulated agencies if they maintain the mission of the church. The overriding concern of the theologians was relationship, unity and harmony. This aligns with the call for responsible relationships seen in the literature review, the case studies and the survey.

Congregational governance structures, which are predominantly evangelical, are the most open to unaffiliated agencies, for the reasons outlined on pages 21 to 24. The evangelical summarized his position, saying "As an evangelical, however, I contend that such groups are not churches, but they are indeed part of the church. Indeed, I see them as the church of Jesus Christ deployed in particular modes to accomplish particular purposes" (Stackhouse, see page 434). His position is the same one the writer holds: agencies are not local churches, but they are the church.

This section has demonstrated that the structures of both churches and ministries:

- Are subordinate to the church's mission;

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- Are determined by the Spirit;

- Adapt to culture; and

- Adapt to circumstances.

Biblical Precedent

> The historic structures of the church reflect the church's great diversity. In fact, the church has carried out its mission through a number of diverse methods and structures. . . . Forms come and go; they are adapted with changing needs and cultural situations. Uniformity of structure seems less essential than openness to the Spirit. The Spirit must work through the structure, whatever forms they take.
>
> —Bill Leonard, *The Nature of the Church*

Some authors assume agencies are legitimate (e.g. Willmer & Schmidt 1998) or do not directly address the issue (e.g. Fitch 2005), while a few use biblical-theological arguments, which do not need precedents (e.g. Packer 1995, Snyder 2005a). Most, however, take a position based at least partly on the presence or absence of a biblical precedent. Potential precedents for agencies (particularly Paul and his missionary team) are disputed as to whether they truly are precedents. Without agreement on the precedents, the debate turns on what the lack of a precedent means. Are agencies permissible because they have not been prohibited or are they prohibited because they are not expressly permitted? This is the regulative-normative debate (page 49).

It is worth considering a biblical precedent for dealing with precedents(!). One scholar writes that the Gospels portray Jesus as having a great sense of freedom balanced by a healthy respect for God's revelation in history. He concludes that Jesus was not attached to tradition and form, but to God (Borchert 1983, 6, 7). Borchert

says the defenses made by Peter and Paul for their innovative missions to the Gentiles indicate the New Testament church felt free to make revolutionary decisions without abandoning the entire heritage of the Jewish faith (Borchert 1983, 11). Borchert concludes that "form must be made the servant of the central issues of Christian theology" (Borchert 1983, 13). It seems reasonable, therefore, that there is room to create structures that facilitate the church's mission while respecting what God has revealed about the church in scripture.

The single most hotly-debated "precedent" is the relationship between Paul's missionary team and the Antiochian church. Were they a church mission, or were they a self-governing team? Both sides appeal to Paul's team to support their views. Winter is representative of those who consider the team a biblical precedent (others include Blincoe [2002a, 2006b], Glasser [1976] and Murphy [1976]). Winter sees Paul's group as the prototype of all subsequent specialized missionary endeavors (Winter 1973, 221).

Hammett represents those who oppose this view (including Costas) and refuted Winter. He believes Paul is a prototype of a church-sponsored mission team. He sees Paul's interactions with churches as evidence he did not act independently. He says their reports prove they were representatives of the Antioch church and cites several theologians (Bruce, Longenecker and Marshall) who agree (Hammett 1998, 3).

Paul's team, at the very least, does not invalidate self-governing agencies. If it turns out that Paul's team was indeed a church team, the only consequence is that Paul's team cannot be used to justify self-governing agencies. It would prove there

were church-sponsored teams in the New Testament church but would not prove that self-governing teams could *never* be valid. The theological validity of self-governing agencies is being established in this chapter without the use of precedent.

In contrast with the search for biblical precedents, the biblical-theological approach does not look for precedents but for an understanding of God and the church that provides principles upon which to discern what is acceptable and what is not. Self-governing ministry may or may not have existed during the few years of the New Testament record, but it does not matter when the biblical-theological approach is used, because this method simply inquires as to whether or not self-governing ministry can be accommodated within our understanding of God's revelation.

Requiring historical precedents restricts the freedom of the Spirit to do what he desires to do today. A strict requirement for a biblical precedent would mean that God could only do what he had already done by the time of the New Testament. This criteria can only look backwards. Picking up on an idea introduced on page 114, another suggestion is to look forward to where God is leading his people. The criteria for deciding what is good would then be God's eschatological preference, his goal (Anderson 1997, 121-26; *see also* Anderson 2006, 125-27 and W. Webb 2001, 30-66). Anderson notes that Paul was always able to find a biblical *antecedent* (a "seed" as opposed to a precedent) for God's eschatological preference, so he was not pulling ideas "out of the air." Paul moved towards God's eschatological preference while remaining solidly within biblical antecedents.

As an example, Paul permitted Timothy to be circumcised (Acts 16:3),

apparently out of expediency, but at another time when he had more freedom, he did

not allow Titus to be circumcised (Gal 2:1-5) because God's eschatological preference

is for one humanity in Christ without humanly created divisions such as Jew and

Greek (Gal 3:27-28). The antecedent for not circumcising Titus was not Paul's belief

that in Christ there is no Jew or Greek, but that God gave his promise to Abraham

(Gen 15:18) before Abraham was circumcised (Gen 17:24). Abraham's experience

was not normative, it was not a precedent, but it did establish a biblical basis for what

was perceived to be God's eschatological preference (Anderson 1997, 122-23).

Biblical Antecedents for Specialized Ministries

All non-local church ministries are specialized, as are ministries within the local

church, such as Young Adults. A biblical antecedent for specialization is the setting

apart of the Levites to care for the tabernacle, a special assignment. In this case, God

did not take people from each tribe; he set aside one particular group and reserved

them for this task. A very different antecedent is the case of Bezalel and Oholiab, who

were to teach others how to do the craftwork for the tabernacle. It took two people to

do the job and God gifted two people for the task. But Bezalel was of the tribe of

Judah and Oholiab of the tribe of Dan (Exod 35:30, 34). No tribe had all the

necessary gifts; the tribes had to work together through these two men. God gave just

enough gifts for his people to do their work. Likewise, Jesus called some people to

travel with him to prepare for the specialized task that would follow his ministry, but he left others (such as Lazarus) in their homes to do different work.

Biblical Antecedents for Non-Ecclesial Ministry

Clergy should be very cautious about speaking against ministries that are outside ecclesial jurisdiction because the Bible has antecedents showing God's approval for such ministry. In Numbers 11:27-29, Joshua wanted Moses to restrain two Israelites who were prophesying in the camp. Prior to this pericope, in verse 16 God instructed Moses to pick seventy of Israel's elders to assist him. He made his choices and assembled them at the Tent of Meeting. God's Spirit fell on them and they began to prophesy. The organized, structured meeting went as planned.

However, unexpectedly, God's Spirit also fell on two of the elders whom Moses had apparently *not* chosen, and they too began to prophesy.[46] Might the chosen elders

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[46] The identification of these two men is subject to debate and the writer has taken a minority position in identifying them as in *addition* to the seventy selected by Moses. R.B. Allen (1990) thinks these two men were among the seventy that Moses picked. Ashley (1993) agrees, but acknowledges that the list the two men were registered on may not have been the list of seventy, but of some other group (because verse 24 taken literally means that Moses did gather *all* seventy). Ashley thinks they were two of the seventy because the complaint is not that *unauthorized* people were prophesying, but that they were prophesying *in the wrong place*. Budd (1984) does not address this issue, but simply makes the point that there must be "sensitivity to the voice of Yahweh through 'unregistered' agencies." Levine (1993) believes the two are among the seventy and that this is evidence that, although charismatic ministry is not limited to Moses, "it is *controlled* by him" (Levine 1993, 339, emphasis mine)! None of these views is satisfactory because they do not make sense of Moses' response to Joshua that he wished *all* God's people would prophesy. It is more likely that the two were registered as elders, but were not selected by Moses. If they were among the seventy, would Moses not have said, "Would that God's prophets would prophesy everywhere" if location was the issue? God had limited Moses to seventy, and perhaps these two were numbers seventy-one and seventy-two or even the bottom two on the list of elders. Moses was pleased the Spirit worked through them and wished all God's people could also be used by the Spirit. This scenario makes better sense of this story, making it more than just an interesting incident. The pericope was important enough to include in

be analogous to clergy? They were officially sanctioned by God's chosen leader. Might the other two elders be analogous to lay people in non-ecclesial ministries who are not sanctioned by clergy, and might Joshua be representative of "sanctuary clericalism" (Budd 1984, 130)? It appears that God was teaching Moses that although he had delegated decision authority to Moses, he is still God and will work through whomever he pleases, not limiting himself to the choices of his leaders. God gave Moses the right to pick seventy people and *he honored Moses' selection*. But God also picked two more himself, apparently to show Moses that he will still work through whomever he wants. Contrary to one of the commentators (Levine 1993, 339), neither Moses nor anyone else *controls* God's charismatic activity. Moses learned that being a leader of God's people does not give him the ability to determine the boundaries of God's work. He well understood the lesson and looked forward to Pentecost saying, "Would that all the Lord's people were prophets" (Stronstad 1999, 75; R. B. Allen 1990, 794).

In a second case, John reported to Jesus that the disciples had tried to restrain an exorcist who was casting out demons in Jesus' name but who was not "following us" (Mark 9:38-40). It appears the exorcist was genuinely following Christ even if he was not among his disciples (Hendriksen 1975, 361; Wessel 1984, 707; Lane 1974, 343). Jesus responded by saying they should not hinder such a person. People working to advance the kingdom of God have God's approval. Luke sharpens the point in his parallel (Luke 9:49-50) by locating it in a teaching on "greatness" (Luke 9:46-56),

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scripture because it is a prophetic precursor to Pentecost, an idea that is supported by Stronstad (1984, 20, 58) under the typology of "transfer of the Spirit" or "transfer motif."

which is in response to the disciples' failure to cast out a demon (Luke 9:37-50). This unnamed person had done what the disciples were not able to do. The point is that "Jesus had implored the disciples to honor those of no status at all, but they have refused partnership with one who did not share the status they assumed for themselves" (J. Green 1997, 393). Again, this serves as a warning to those who would claim exclusive right to ministry.

These two passages are linked by a number of commentators as making the same point (Wessel 1984, 707; Lane 1974, 343; Hendriksen 1975, 363; R.B. Allen 1990,794; J. Green 1997, 393), warning us away from "narrow exclusivism" (Hendriksen 1975, 363) and encouraging leaders to have a magnanimous spirit, as Paul demonstrated in Phillipians 1:15-18 (R.B. Allen 1990, 794). Forbidding someone to minister *in Christ's name* is an abuse of authority (Lane 1974, 343-44).

The exorcist in Mark's gospel can be distinguished from the slave girl in Acts 16:16-18 precisely on the point of Jesus' name. She spoke prophetically about Paul, and Paul did not permit her to continue. The slave was not a genuine follower of Christ as she did not speak in his name, while the exorcist in Mark did. The girl was demon-possessed and spoke from demonic knowledge. Paul did what any Christian should have done; he set her free. In contrast to this situation, the author of Numbers makes it clear that it was the Spirit, and not a demon, who caused the elders to prophesy.

When confronted with someone doing God's work in an unexpected way, believers should reflect on what they saw and say with Peter, "Who was I that I could

stand in God's way?" (Acts 11:17). Ray Anderson neatly presents the argument this way, "The church's mission is to . . . disperse the mission of God through the lives of its members as well as the various groups and organizations that they form" (Anderson 2006, 185). God uses the laity as well as the clergy and seems quite content that people are working in his name, regardless of the structure in which they serve.

Practical Implications for Ministry Structures

Agencies can be accommodated within our understanding of God's plan because:

- The church's mission belongs to the people of God;
- God calls and gifts individuals to specific tasks to support the mission; and
- Individuals have the freedom to associate as they will.
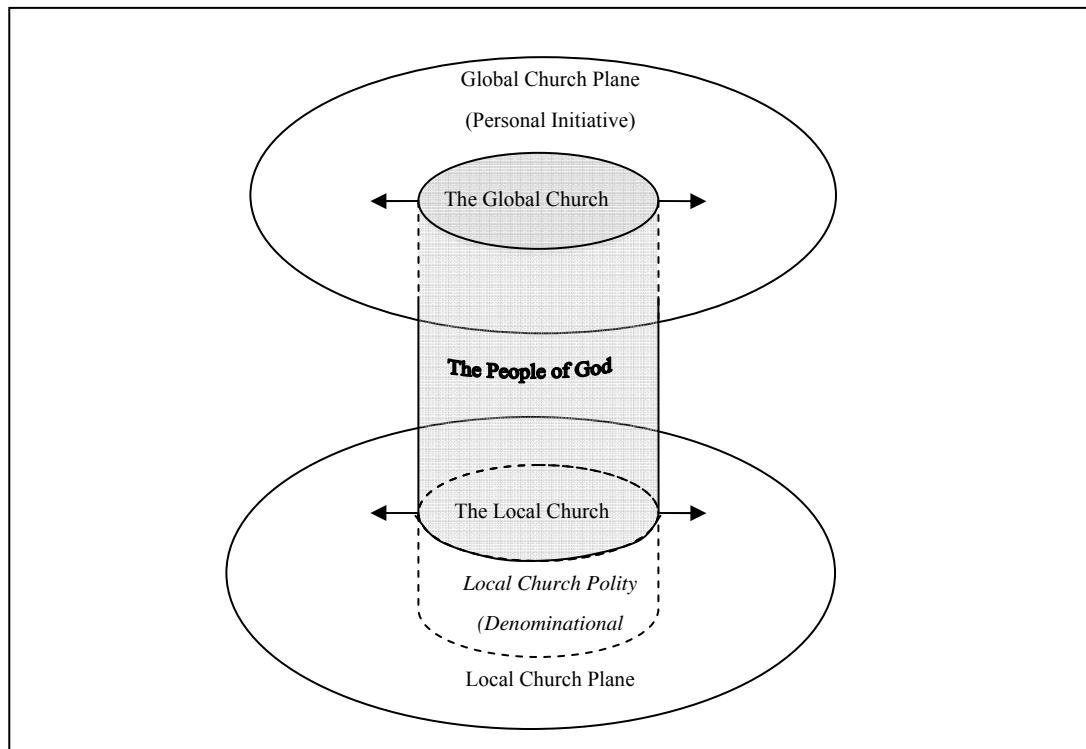
Figure 2. The global and local expressions of the church

Figure 2 shows a circular plane at each end of the cylinder. These represent the

opportunities for specialized ministries, flowing out from the people of God. On the

lower, local church, plane, churches organize official local church ministries as

corporate initiatives. On the upper, global church, plane, individual members of the

people of God (who are also local church members) organize ministries of the global

church on their own personal initiative. In one case, a corporate body (a local church)

has initiated a ministry. In the other case, individuals initiated a ministry while acting

in a personal capacity. For instance, CCCC was founded by a denominational official,

officials of four agencies and two self-employed professionals. They all acted in a

personal capacity and it would be incorrect to say that CCCC was founded by their

respective employers.

Some of God's people will find their place of service on the local church plane. As the people of God, they will serve within their local church or the options provided by it. Others of the people of God will find their place of service on the global church plane, serving with fellow believers without regard to which church or denomination they belong to. Each of these is a member of a church, but none is acting in an official local church capacity. They acted on their own as called by God. Global church ministries are not "under" churches, but they must be in responsible relationship with churches on the principle of mutual accountability between members of the people of God.

Whether a person serves on the local church or global church plane depends on how broadly a person wishes to associate with the people of God, and how far one must reach to find the spiritual gifts that a particular ministry requires. For example, a nondenominational agency may have an opportunity to do some street evangelism in a low-risk country. This is ideal for a short term mission trip organized by a church because the required skill/gift level is low and it is fairly easy to assemble a team from one church. This ministry could be located on the local church plane and use its expertise to put together a missions trip and offer it to a local church as an opportunity for its members.

However, the same agency may also do evangelism to Muslims in hostile, closed countries. These projects may require people who are called to a very difficult ministry that demands high language skills and the gifts of an evangelist, as well as the willingness to live in the country for a long time to establish relationships and trust. A single church would not normally be able to send a team of such people, but it may

have an individual who is called and gifted for the work and who would enlist with the agency as an individual, hopefully with the church's commendation. In this case, this ministry is likely located on the global church plane. Depending on the program, the same agency could be located on both planes. A nondenominational agency *must* be on the global church plane, but if it offers services to churches, then it is could be operating on both planes simultaneously.
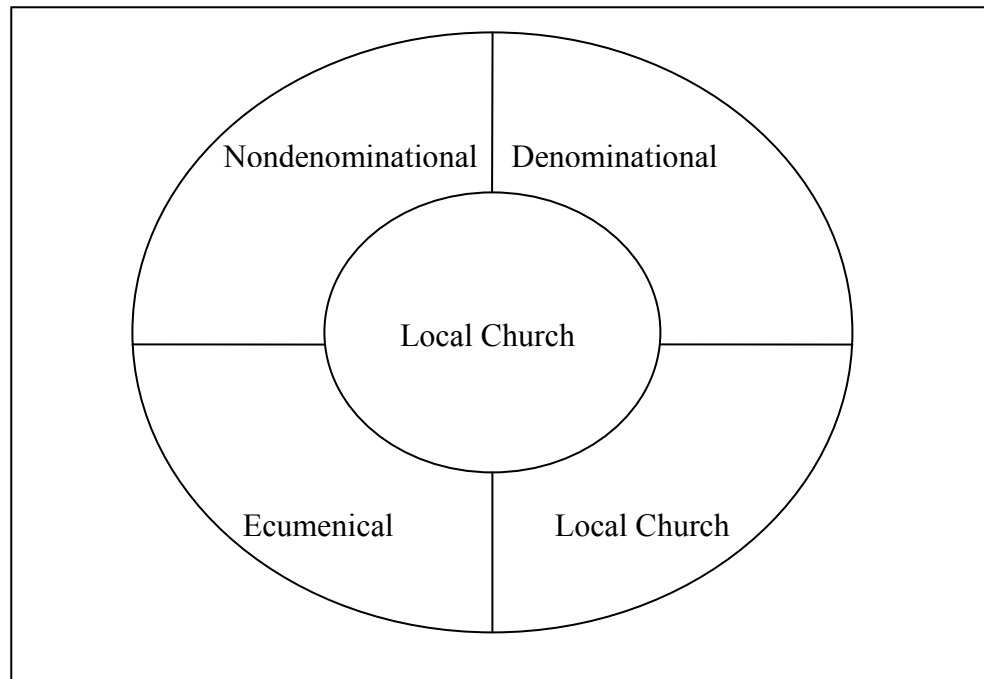
Figure 3. The local church plane: breadth of ministries

Figure 3 shows the four options for the organized ministry of the local church. It can create local church ministries on its own. It can support denominational ministries when the church wants to work with other churches sharing its distinctives. Facilitating this kind of ministry is the second function of a denominational office.

This aspect of a denomination is not sacred, but is another legitimate way of organizing for ministry.[47] A church may also work nondenominationally with other ministries from within its own stream of the Christian tradition. Finally, a church may work ecumenically across all Christian boundaries with any ministry that shares the Christian faith.[48]
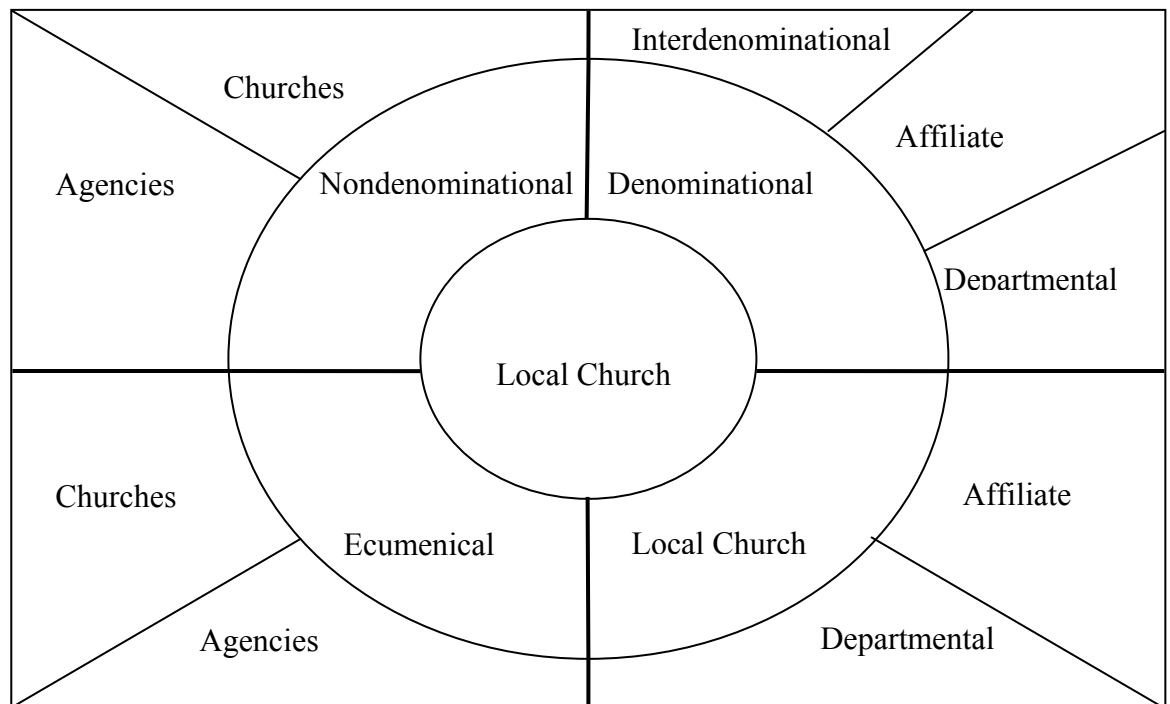
Figure 4. The local church plane: structural options

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[47] Snyder does not distinguish between the functions of a denomination as the writer does (governance and ministry), but he does helpfully distinguish between the legitimate and the sacred. (Snyder 1974a, 340)

[48] 'Ecumenical' is being used as it was by the early church, to mean 'the entire church' (Wainwright 2004, 11). 'Nondenominational' is less expansive; pertaining to the churches and charities that are within one or more streams of Christianity, but not all of the streams. Normally, nondenominational means within one stream of Christianity that has multiple denominations, most often the evangelical stream. Mainline Protestants, as mentioned earlier, prefer interdenominational ministries over nondenominational agencies.

Figure 4 shows that there are structural options for each of the four ways a church may organize for ministry. Churches that choose to work on their own may create their own specialized ministries, either integrated as departments (e.g., Sunday School) or as affiliated organizations under their control (e.g., a day care). Denominational ministries may be one of three structural forms. Denominations may, like churches, create their own departments, such as Women's Ministries. Or a denomination may create an organization that it owns and have an affiliated ministry, such as a relief and development ministry. Or it may partner with other denominations and create an organization that is owned by the group of denominations, called an interdenominational ministry, as many of the mainline denominations are apt to do.

If a church wants to work outside its denomination, whether nondenominationally or ecumenically, it can work directly with other churches or it can work with self-governing agencies. For example, a church may work nondenominationally with an agency to send a short term mission team overseas or it could work with churches from the same stream of Christianity to provide a city-wide, after-school program. A church may also work ecumenically with all churches in its area by participating in a rotation system to host a regional Taizé service, or it could work with an agency that serves the whole body of Christ to distribute Bibles without commentary.

Those are the options for local-church approved ministries. The other option is for a church to send its members out to *be* the church in the world. In this case, a person goes out and finds or creates his or her own opportunities. The person's church has only an indirect relationship with the ministry the person is involved with.
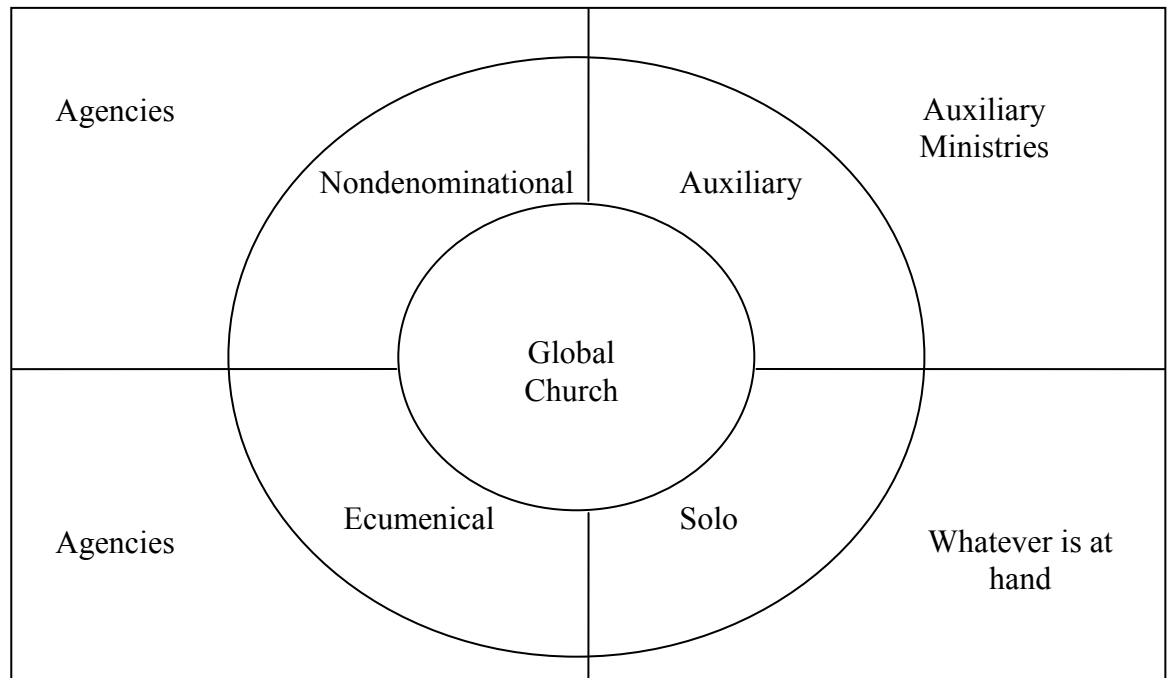
Figure 5. The global church plane: breadth of ministry and structural options

As shown in figure 5, individuals may work alone (solo) and simply do whatever is at hand (1 Sam 10:7; Eccl 9:10). This ministry takes place among family, friends, workmates and strangers, wherever people find themselves.

Individuals can also combine efforts with other people within their denomination and create a ministry that becomes an independent auxiliary of their denomination. Typically, this type of ministry is a resource provider and raises money for denominational ministries (such as the Women's Missionary Union that supports the Southern Baptist Convention), but it is possible they may actually do ministry themselves. Either way, a self-governing organization is created that has official status with a denomination as an auxiliary.

Individuals may also work nondenominationally or ecumenically with self-governing agencies. These agencies, staffed by people acting in a personal capacity, may in turn provide churches with ministry opportunities that the churches can take on as a local church ministry (as in figure 4).

If agencies had to be under the authority of an ecclesial body, they would be denominational ministries. In this scenario, individuals would not have a direct connection to the church's mission; their connection to mission would be mediated by their churches. But agencies are not some outside organization that needs mediation; the people working in agencies *are* the church. There is no master-servant relationship with local churches and no permission is needed from them to do what God has called the church to do. The mission is the responsibility of God's people, who conduct the mission from both ends of the cylinder (see figure 2 on page **Error! Bookmark not defined.**). People serving in any ministry on either plane are all co-workers (recall Rufus Anderson's point about missionaries on page 25). Ministry organizations are simply vehicles used by the people of God to help them do their work. Every believer is a servant to a common Lord and on par with every other believer.

This section has demonstrated that individual believers:

- Are uniquely called and gifted by God;

- Are nourished in the local church;

- Use their gifts in their local church and in the world; and

- May combine efforts in whatever way is appropriate for their gifts.

> Each congregation and denomination should, where possible, work with others, seeking to turn any spirit of competition into one of cooperation. Churches should also work with para-church organizations, especially in evangelism, discipling and community service, for such agencies are part of the Body of Christ, and have valuable, specialist expertise from which the church can greatly benefit.
>
> —Manila Manifesto, 1989

Volf points out that Christian relations need to be modeled after the Trinity, as Paul wrote that there is one Spirit, one Lord and one God who distributes gifts to his people for the benefit of all (1 Cor 12:4-7), leading to a "correspondence" between God and the three persons of the Trinity, and the church and the people who make it up (Volf 1998, 218-19). Until God's kingdom is fully established on earth, the church is the best representation there is on earth of what communion with God looks like. Relations between members of God's people, and hence between their institutions, should reflect the quality of the relations between the members of the Trinity (Volf 1998, 235).

The following descriptions of the Trinity (all from Horrell 2004, 405-8) provide guidance to the people of God for how their structures should relate to each other:

- John's gospel shows the three persons of the Trinity having genuine personal relationships. The Son and the Spirit are "with God." Jesus sees and hears the Father and does what the Father does. The Spirit speaks what he hears and gives what is the Son's (and the Father's) to give. They have a dynamic relationship with each other, know each other and testify of each other. Christian ministries

need this kind of relationship with their peers, both in the same field of ministry as well as with other ministries in their area (churches no less than agencies).

- The persons of the Trinity act freely of their own volition. John's gospel has Jesus choosing to submit to his Father's will in the garden of Gethsemane and it reports that the Spirit blows where he wills. Acting of our own volition implies that voluntary association is the principle of Christian relationship, not mandatory regulation.

- John's gospel shows the Father and Son loving and honoring the other and the Spirit delighting in the Son (and consequently in the Father). Paul wrote that when one part of the body suffers, we all suffer. When one part is honored, we all rejoice (1 Cor 12:26). We should find ways to celebrate and support one another.

- Each person mutually indwells the others. Jesus said the Father is in him and he is in the Father (John 10:38) and the Spirit is of both Christ (Rom 8:9) and the Father (1 Cor 2:10-13). Ministries need to emphasize their common cause and be transparent with one another.

Any organization that represents the people of the kingdom must show the same characteristics that are expected of the kingdom's citizens (Jeavons 1994, 48-49). A fundamental characteristic of the people of God is their life in community (Van Gelder 2000, 107). The people of God are "always linked in a common and therefore a mutual responsibility accepted and borne together" (Barth 1962, 683), a fact that is another rationale for mutual accountability. (Recall Volf's comment on page 60 about

common responsibility and mutual submission.) If individuals must live in community, then so must their ministries. Furthermore, in the spirit of God's justice, it follows that Christians should want all God's ministries to flourish. And, if we are righteous, our relations with other ministries should be excellent.

The Trinity's harmony in relationship carries over to its work. Augustine thought the "externally-directed works of the Trinity are indivisible" and could not be attributed to any one person because any one of the three persons could have done any act (including that either the Father or the Spirit could have been incarnated rather than the Son) (Jenson 1982, 40).[49] The Cappadocian fathers agreed the work of the Trinity's members could not be distinguished, but for very different reasons. Their view was that each externally-directed work is a joint work of the three "identities" of the Trinity in which "each of the identities appears in a role specified by the inner-trinitarian relations that define it" and all three persons of the Trinity are always in view (Jenson 1982, 41-42). So the Father's work is primarily design and creation; the Son's is accomplishing his Father's purposes and plans; and the Spirit's is implementing the plans of the Father and the work of the Son (Van Gelder 2000, 97).

As an example, at creation God the Father spoke it into existence (Gen 1), but both the Spirit (Gen 1:2) and the Son (John 1:3) were involved. The founders of the church could be described as the Father who planned it (John 8:28), the Son who

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[49] Peter Lombard attributed the following saying to Augustine: "As the Son was made man, so the Father or the Holy Spirit could have been and could be now." (Horrell 2004, 409).

reconstituted it, and the Spirit who empowers it.[50] The founders could also be

described as the Father who elects, the Son who heads and the Spirit who calls (Jenson

1982, 41). The Trinity is a helpful relationship model for the church, as it suggests

that we could think of the work of the church's various structures as complimentary to

each other and contributing to a common goal. The global church acts through its

constituent structures similar to the way the Trinity acts through the three persons who

constitute it.

Since it has now been shown that agencies are legitimate even though outside of

ecclesial control, the question must be asked how the people of God maintain unity

and order without having a central administrative body. Some variant of an agency

"acting as an arm of the church" appears to be acceptable to virtually everyone (see

chapters two and five), although the issue remains, an arm of what?

Nondenominational agencies may act as an arm of the evangelical church or the global

church even though they may not be acting as an arm of a specific ecclesial body.

This is where the "body of Christ" metaphor is quite helpful. If an agency is an "arm"

it must be attached to a body. One cannot be an arm of a body and at the same time

declare that one is "independent" of that body (Colson & Vaughn 2003, 47).

Everything that a Christian ministry does must relate to the whole Christian

community and be a vital part of its life (Fernando 1985, 1). Legal independence from

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[50] John Zizoulas notes that the New Testament presents both Christ and the Spirit without priority as
they relate to the church. Therefore both Christology and Pneumatology must be considered together
as the basis for ecclesiology (Kärkkäinen 2002, 98).

the organized church does not mean theological independence or that agencies can operate in isolation. Relationship is a must.

The solution to the puzzle of maintaining unity and order in the absence of a central administrative body is for agencies, churches and denominations to exhibit God's Triune character, which maintains perfect unity between the diverse members of the Trinity. Christian ministries (whether churches, denominations or agencies) should be characterized by the following:

- Recognition that they are part of a larger community. No person or organization is truly independent;

- Competitiveness between ministries is not compatible with our model. They should collaborate as much as possible. As the members of the Trinity fulfill their roles in harmony with love and respect for each other, so must the ministries of our community. Righteousness should be directed towards fellow ministries as much as towards the world;

- Role differentiation is to be expected, but unity and order are preserved when people fulfill their roles in the spirit of acting as agents on behalf of, and in harmony with, the whole community;

- Since God is a God of order, he will not lead a ministry to do anything that will hurt the local church, which he specifically mandated. Therefore, the opinions of local church leaders will be important in the process of discerning God's will (Fernando 1985, 5). Leaders of churches, agencies and denominations should

remember they have not only been called to a task, but have been called into relationship with their fellow-workers who lead other ministries and who are all working on some part of the same mission (Bennett 2004, 192);

- Given we are one body, we have an interest in what other Christians do. Because we share the "Christian brand," if one ministry causes a scandal, we all suffer. Church and agency leaders should hold each other to account. One leader said, "Church leaders have every right to come back to us and say . . . 'We don't agree' or 'We object'" (Toycen 2006). All ministry leaders need an attitude of submission to their common Lord and a spirit of humility and respect between them. J.I. Packer speaks of an "appreciative partnership" between church and agency (Packer 1995, 166).

At a practical level, collaboration and mutual support is always desirable because of the potential for synergy and Christian witness. Without any theological reflection, it is obvious that association is to everyone's benefit. Theologically, however, what is beneficial becomes mandatory. Based on the "one another" commands, the relationship should be reciprocal, not a one-sided submission. This is true fellowship, caring for one another, just as in 1 Peter 5:7 God cares for us (Rossel 1984, 192-96). Denominations, churches and agencies frequently work alone because it is much easier than working together, but this is hardly a demonstration of kingdom values (Dennison 1999, 191).

The "one another" commands mean that every Christian should be concerned for the welfare of fellow believers. Part of our Christian witness is how we live and

get along with each other. Our interactions should demonstrate what reconciled relationships look like in practice. Paul's relations with church leaders is informative. His basic position was to regard them all as fellow-workers (Clarke 2000, 250).

As the primary gathering place for Christians, churches develop and nurture agency staff. Churches should recognize that when their members work for specialist ministries, their ministry extends the church's ministry, blessing other people and churches. In return, churches should make use of specialized ministries and receive the blessing that members of other churches can offer to them. There should be a spirit of generosity and mutual support between Christian ministries.

Agencies should recognize the primacy of the local church in the life of their workers and ensure they remain members in good standing. The goal of their existence is the accomplishment of God's mission, so somewhere the local church should be growing because of their work, however indirect the linkage may be (for example, a development agency has a less direct linkage than an evangelism agency).

Unity and Order

Every Christian, and every church, denomination and specialized ministry must adhere to the following principles for unity and order. These principles regulate not only the relationship of each person and type of ministry organization to the local church but also every relationship combination between them, including especially those relationships that might, in the secular world, be seen as competitive. The standards are:

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Love: God is love (1 John 4:8) and everything a Christian does must reflect

God's love. We are commanded to "be devoted to one another in brotherly love"

(Rom 12:10). In John 13:34-35, Jesus gives a new commandment to his disciples: to

love one another. What makes this command new is that: 1) Jesus said the love his

disciples were to have was to be like his love for them; and 2) this love was not to be

directed only towards God but also to fellow believers (R.E. Brown 1997, 352). Love

must be the overarching guiding principle for all relations between Christians, and

hence between their organizations. Love for one another, combined with our common

love for God, should eliminate any barriers between the organized church and

unaffiliated ministries. Power to Change Ministries (formerly Campus Crusade for

Christ, Canada) is an *evangelism* ministry that demonstrates love for pastors by

investing in their professional development through its Pastors Leadership Seminar.

The seminar provides pastors with practical tools at a very low cost because Power to

Change has taken the extra step to raise funds to subsidize the seminar (Driedger

2005). This thoughtful gesture shows their love and support for the local church.

Order: God is a God of order, not confusion. "Everything should be done in a

fitting and orderly way…Live in harmony with one another" (1 Cor 14:40; Rom 12:16

NIV; *see also* Col 2:5; Moltmann 1977, 291). If we reflect God's character, then

ministry leaders should want to work harmoniously and in collaboration with other

ministries. Paul always started a new work by first associating himself with what God

was already doing in the area (Acts 19:1-7; Rom 15:23). He recognized the need to be

in fellowship with the leadership in Jerusalem (Acts 15). The strategy should be to see

what can be done together. Any time a ministry feels it must "go it alone" is cause for

reflection. Whether self-governing or affiliated, every ministry is part of the Christian community and every ministry must take the community into account. Agencies need to think through what it means to be part of the Christian community. As an example, World Vision International has produced an excellent internal document (Posterski 2002) to guide its relations with local churches and denominations around the world.

Unity: Our God is one, and he is Lord of all. Christ is not divided and neither should his church be divided. Agencies can be neutral territory upon which Christians come together in unity, learning to appreciate each other as they work together. Since they work with multiple churches and denominations, agencies should think about how they can promote Christian unity. In a telephone conversation with the writer on January 9, 2006, Dave Ohlson, CEO of Wycliffe Bible Translators Canada, said "We'd like to promote a more synergistic relationship between the church of the South and East with the church of the West and North." Promoting unity is not Wycliffe's specific mission, but it is something that it can do while it is working on its mission. A church could think about how working with an agency could promote Christian unity. When local churches participate in an Alpha program and the public sees the same Alpha banner on Catholic, Baptist and Pentecostal churches, it is an impressive display of unity.

Voluntary Mutual Submission: There is a scriptural bias towards *mutual* submission. We see voluntary mutual submission modeled in the life of Jesus (John 13:5-10) and made explicit by Paul (Eph 5:21). The shared responsibility that all believers have for the life of the church also implies mutual submission (Volf 2002b, 232). Whether or not a formal reporting structure is in place, mature believers must

have an attitude of voluntary mutual submission. In Peterborough Ontario, eighteen churches and ten self-governing agencies have created an association called Church in the City. With minimal organization, church and agency leaders form a peer group of the evangelical Christian leaders of that community and have covenanted to live in mutual submission (Coles 2005).

The spirit of these four standards is imbedded in clauses seven and eight of the Lausanne Covenant under the terms "Cooperation" and "Partnership" (Lausanne Committee 1974). The covenant recognizes that unity strengthens our witness and the gospel of reconciliation. It thanks God for specialist agencies and calls both churches and agencies to constantly re-evaluate their responsibilities, roles and effectiveness.

Evangelism/Discipleship Ministries

Evangelism/discipleship ministry requires additional, tighter integration with churches beyond the base level just described, because discipleship can only be completed in a church, where a person can be discipled to spiritual maturity experiencing the fullness of Christian life. The truth about ourselves only comes out as we interact in concrete relationships with people who are not like us (Hütter 2002, 216-18). Since agencies typically work with narrow population segments or narrow problems and opportunities, their beneficiaries share common demographics (social class, gender, age, career status etc.), while churches have the full range.

Child Evangelism Fellowship Ontario realized that, as an evangelism ministry, it was letting the children down because the ministry was not integrated with churches.

"It kept me awake at night thinking we were spiritually birthing children and then leaving them as orphans for discipleship. Today, 100% of CEF Ontario's summer ministries are partnered with churches" (Bissell 2006). Without a church to receive its new converts, an evangelism ministry is left with "a spiritual abortion on the delivery table" (Coles 2006).

Referring new believers to churches is not enough. Those churches should be part of the agency's evangelism program and ready to receive new believers, requiring advance planning and close coordination. An agency should first approach churches in the area it wants to work in and develop its plans with their involvement. The planning should extend beyond the program, to how new believers will be integrated into local churches and how they will be discipled. The churches can choose the way they will disciple new believers, but they have a responsibility to the agency to show that they have a plan and are ready to do their part.

Support Ministries

Finally, agencies that serve churches (educational institutions and CCCC are in this group) must also be tightly connected to the churches and charities they serve to be sure they are providing what is truly needed. The control mechanism in this relationship is the "market." The cost of not consulting with churches or coordinating with them is lower demand for the agency's services. Ultimately it will become unviable if it fails to truly serve churches.

The two planes of the *People of God* model are not mutually-exclusive.
Agencies on the local church plane are the same agencies that appear on the global
church plan. Individuals create agencies on the global church plane to address specific
parts of the mission and then recruit individuals from many churches to get the
necessary expertise, which they may offer to local churches, who may use the agency
to conduct a local church ministry. When a church has a member who is involved
with a global church ministry, that church could consider that member as being shared
with the wider church.
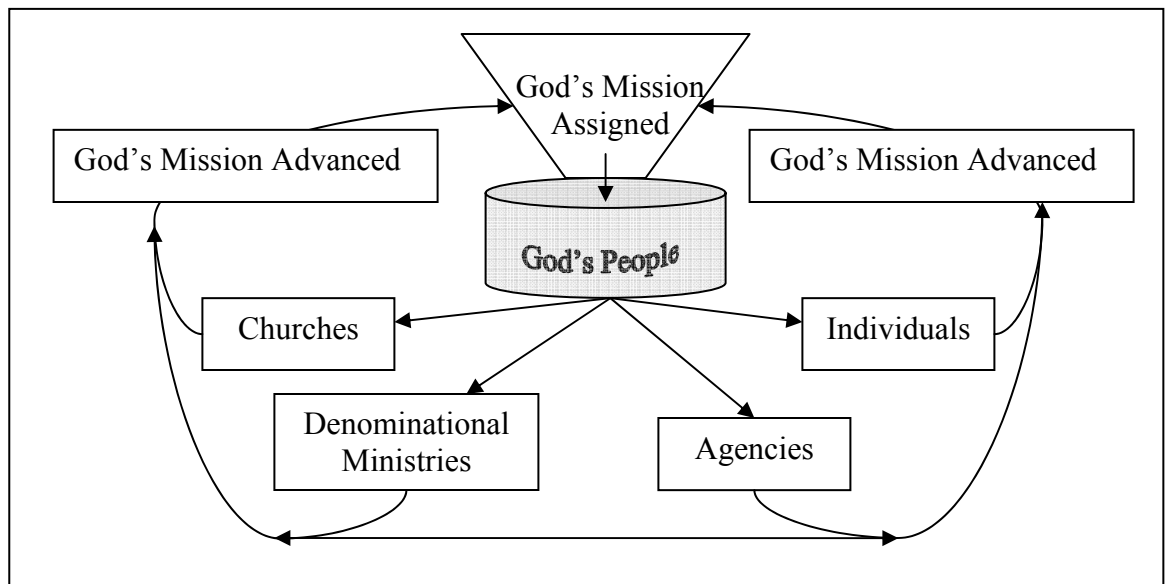
Figure 6. Church structures and God's mission

The model is abbreviated in figure 6 to highlight that God's mission has been
given to God's people, who use all the structures available to them to advance God's
mission. The outcome is that, regardless of the structure, every ministry, either

directly or indirectly, furthers God's mission. Each fulfills God's purpose for his

people.

<div align="center">

SELF-GOVERNING AGENCIES

</div>

> Evangelicals . . . enjoy a remarkable degree of peace with one another. Their
> similarities and common purposes – as well as the rise of parachurch ministries
> that mobilize Christians outside of denominational structures – have enabled
> evangelicals to present something of a common front.
>   —Charles Colson and Richard Neuhaus, *Evangelicals and Catholics Together*

God may have several purposes for self-governing agencies. They could

include:

- It can be assumed that since God is the source of spiritual gifts, he will provide

  all the necessary spiritual gifts for the church to accomplish its mission (1 Cor

  1:7). But while enough gifts are given overall, it appears God gives some

  without regard for the divisions, including denominational, that we humans have

  created (Frame 1991, 42, 48, 158; Hammett 2005, 53-54). Nondenominational

  agencies may be God's way of bringing his people together. Structures will

  have to follow the Spirit's choices about how his gifts are distributed (1 Cor

  12:11), so it might be said that it is the Spirit who organizes the church (Volf

  2002b, 233).

- God may provide agencies to allow for legitimate diversity of opinion as to

  methodology or priority (Winter 1971, 97; 1973, 228, 225-6; *see also* Winter

  1977, 205-6). Christians can be found in virtually all political camps, so they

may have very different proposals for solving the problems. "Trickle down" economic policies are one way to address poverty, while income redistribution through the tax system is a very different way. Christians may legitimately disagree on these points. If opinion is divided, the local church or denomination may not be able to address the issue directly. However, its members could address the controversial issue through a nondenominational ministry with whose strategy they can agree.

- God may use agencies to serve as visible signs of unity. Doing things together appears to be a more readily available and effective way of demonstrating unity than theological discussion (G. R. Evans 1996, 10; Braaten & Jenson 2003, 46). Clause eleven of the *Princeton Proposal For Christian Unity* cites "parachurch" bodies as not only helpful but as leaders in Christian unity and clause nine calls for more and new structures and institutions in which churches can work together in joint mission and common service (Braaten & Jenson 2003, 16-19). Agencies are particularly capable of serving in this capacity as they are "neutral territory." Agencies have been said to be the result of the "intense hunger within the church to get together" and are a "half-way house to union" (Frame 1991, 158, 159).

- A survey of five thousand pastors asked them what their greatest needs were in strengthening their churches. Almost all said first or second priority was getting lay people involved in ministry. Yet, another survey showed that in a church of seven thousand people, only 365 people were required to run the church and its programs. The rest were "unemployable" in their local church (Tillapaugh

1982, 19-20, 124). It may be that the global plane of ministries is God's way of providing unlimited opportunity for his people to serve him.

- Agencies consolidate resources and minimize duplication of overhead. Rather than churches duplicating each other's work, a single unaffiliated agency supported by those churches is more efficient, and likely more effective, because of its access to a larger pool of gifts and expertise.

- Structures outside the local church are useful for expanding the church into new areas and fostering collaboration and cooperation between churches (Van Gelder 2000, 171). For a discussion of the mobile church idea, see footnote 16 on page 55.

- God may use unaffiliated agencies to give independent churches access to services that otherwise might be provided by a denomination (Clowney 1995, 201).

- Unaffiliated agencies may even help denominational ministries work together. "Formal linkage between the mission arms of the Roman Catholic church and Protestant groups or churches is not possible without compromising convictions of truth on both sides. . . . The path of joint action that (Evangelicals & Catholics Together) envisages is not churchly but parachurchly" (Packer 1995, 164-65).

- In a post-denominational environment, agencies are tangible means of recognizing the larger body of Christ *("The Missionary Nature of the Congregation"* 2001, 353).

- Some authors, such as Costas, have noted the role of agencies as God's judgment on the organized church. This should not be seen as their normative role, but it is always a possibility. Rather than referring to this role as *judgment* (which seems too harsh), it would be better to regard it as a means God uses to *convict* the organized church of an inadequacy in order to spur it on ("Let us consider how to stimulate one another to love and good deeds" Heb 10:24). This is the prophetic role of agencies. God will get his work done through the organized church or in spite of the organized church. Mordecai's challenge to Esther is quite pertinent here: "For if you remain silent at this time, relief and deliverance will arise for the Jews from another place . . . and who knows whether you have not attained royalty for such a time as this?" (Esth 4:14). The organized church could just as likely be the means God uses to convict agencies of their inadequacies. Perhaps this is what the debate through the 1970's and 1980's was about. Serious concerns were raised regarding the way nondenominational agencies were operating. To their credit, agencies took notice. The fact that attitudes appear to be different today is a testament to their serious efforts to address the issues.

- Agencies may be like a "lifeboat," a "paramedic" or an "emergency room," allowing church functions to continue when the organized church is sick or in upheaval (McLaren 2007).

- Agencies could be the "skunkworks" or the "laboratory" of the church, where new ideas are tested out and those that are proven can be adopted by the organized church (McLaren 2007).

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- Getting involved with agencies helps local church members get out of their own context and see things in new ways (Sider, Olson & Unruh 2002, 226).

- Agencies also help local churches have a holistic ministry that they may not have the ability to do on their own (Sider, Olson & Unruh 2002, 226).

- Working with agencies helps local churches see their part in the worldwide work being done by the global church (Sider, Olson & Unruh 2002, 227).

- God created us to live in community and a healthy community is made up of diverse institutions (Sider, Olson & Unruh 2002, 228).

Metaphors and Images for Self-Governing Agencies

Agencies are organizations made up of agents; people who work on behalf of others. Christian agencies can be considered to be working on behalf of the people of God. More particularly, if they have agreements in place, it could be said they are also working on behalf of specific denominations and churches.

An appropriate way to think of the global church's agencies is that they are the church in diaspora. The Exile began with the destruction of the Temple. Jews were disbursed and became minorities in foreign societies. Daniel and Esther are examples of persons taking individual responsibility and initiative to understand how God was involved in their lives and circumstances. Not having a God-fearing king to create civil law for them, they had to decide for themselves how they would live faithful lives. The Temple, the monarchy and their history as a people who had been chosen

and nurtured by God were all part of their personal, spiritual formation, and now they were faced with a test. Could they remain faithful without the institutions that had marked their formation? Were they truly transformed people or did they still need external direction to be godly people?

This is similar in concept to a local church that has trained and developed new believers into responsible, mature Christians and then sent them out into the world. Can the Christian now live a faithful, productive life in a foreign society? The vitality of the global church plane suggests the answer is, "Yes." The goal of the local church is not to create a people who will be forever dependent upon its oversight but a people who will become mature Christians and go out and serve in their respective environments.

There are a variety of metaphors and images for the church that may help readers see the relationship between church and agency in a fresh light. As with all metaphors, none is perfect but all are helpful.

Agricultural: If the people of God are an orchard, churches are the trees and agencies are the fruit growing on the trees. The trees fulfill their function by producing fruit; mature disciples of Christ who go out and do ministry in the world, some of it being in cooperation with each other. The fruit, even though it falls from a tree, arises from it and both are within the confines of the orchard.

Economic: Agencies could also be thought of in terms of a cottage industry economy. A local church might be considered as a Christian's *home*. An unaffiliated agency could then be considered as an outside *workplace*. Most Christians work at

home with their immediate families, but some work with their neighbors outside their homes.

Commercial: The global church could be considered a business with different departments. The local church is the operational centre of the organization, like the core function of a business. The many specialist departments of a company (marketing, purchasing, human resources, finance etc.) are the specialist ministries of the church: evangelism, education, health care, compassion and so on. No department operates in a vacuum but supports (and is supported by) other parts of the same organization. All departments, including both core and support, support the organization's mission.

Association: Our society has bus drivers who belong to unions and doctors who belong to medical associations. Unions and associations are not outside society. Their members are part of society and their union and association structures serve society from within it. This is the same as members of the church who work or volunteer for mission agencies. Their agencies serve the global church from within it.[51]

Visibility: An object looks quite different when seen from different angles. Packer suggests a faithful believer is the kingdom of God in individual manifestation; a faithful congregation is the kingdom of God in corporate manifestation; and a faithful parachurch is the kingdom of God in executive manifestation (Packer 1995, 166). This model is better stated: the faithful believer is the *people* of God in

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[51] Thanks to Dr. Bill Fietje for this insight.

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individual manifestation; the faithful congregation is the *people* of God in corporate manifestation; and the faithful agency is the *people* of God in nondenominational *specialist* manifestation. This last is a bit cumbersome, but churches and denominational ministries also execute the mission, while Packer's statement seems to give only parachurches the role of execution.

Task: World Vision considers itself "on special assignment for the church" (Toycen 2006). Moltmann wrote that specialist assignments are not made by the church but are given by Christ. These assignments serve the kingdom of God, and not the interests of the existing church and the different human interests contained in it. Each person bearing a special assignment (which includes everyone) is a part of God's people, standing up in front of God's people and acting in God's name. They are not separate from the people of God, nor are they above them, but they are acting in fellowship with the people of God by their commissioning and in their name as well (Moltmann 1977, 300-303). A group on special assignment is a "task force" (Thompson 1975, 508-9 citing C.D. Fulton in *Evangelical Missions Quarterly*[52]).

Technological: To the casual observer, a fiber optic cable is a single object. But within the cable are millions of fibers, each unique. Fibers can be bundled together and split off from the trunk to go to various cities. Individual fibers then go to various places within those cities. All the ends can be attached to a single light source at the point of origin. The same light will be seen at the scattered ends of the fibers no matter where they end up. God's mission is like the light source. Each fiber

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[52] The incomplete citation cannot be verified. The EBSCO database lists no article by Darby in EMQ.

has the full spectrum of light and each fiber has some functional purpose, depending on where it ends. The church might be the fiber optic cable, and churches the bundles of fibers, while individuals are the fibers. Each Christian has the full mission due to membership in the people of God, but each also has a particular set of gifts that will determine which part of the mission this person will actually address. Every church has the full mission because every person has the full mission, just as the global church has the full mission.

Considerations for Starting Self-Governing Agencies

If people are called to start a ministry and their church or denomination will support them and if there are sufficient people to make it work, then it may be best to create a church group or denominational ministry. However, there always is the consideration of economy of scale and the unity that comes from working together. An unaffiliated agency could be a suitable choice if:

- There is agreement that a person is called and gifted but, for resource reasons or differences in priorities, the church or denomination is not able or willing to support the ministry; or

- The ministry will have to draw from the wider church to get enough gifted people; or

- The purpose for the ministry includes fostering Christian unity by having Christians from different denominations work together in one organization; *and*

- There is no existing agency willing to take on the proposed ministry.

When members of a church feel called to work in an agency, following the Antiochian model (Acts 13:1-4), it would be good for their local church to help them

confirm their call. Then the church should support them by commending them to the

agency. This is not a *recommendation*, although that is quite appropriate to do too, but

it is a *commendation,* a releasing of the person to God's care as they go.

The "People of God" Model

The complete model is shown in figure 7. It is called the *"People of God"*

model because it is the people of God who are called by God to join him in his

mission and it is the people of God who staff all ministries, whether organized by local

churches or by individuals acting in their personal capacities. The model's name

keeps the focus on people, which is as it should be: structures are means to an end, and

in the end, our faith is about personal relationships with God and with our neighbors.

Ministries on the local church plane are agents of local churches. But the people

of God are also made concrete in the ministries created by those who are called to

serve the broader church. Ministries on the global church plane are agents of the

global church. Neither plane is superior to the other. They simply are different ways

of organizing for ministry.[53] The unique function of the local church as the divinely-

mandated place of general assembly for worship and discipleship is not at all impaired

by the fact that it is just one avenue for ministry *service*.

The essential points of the model are:

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[53] Tillapaugh says, "It's not a matter of *superiority*; rather it's a matter of *diversity*" (Tillapaugh 1982, 24).

- The church is the people of God;

- The people of God have been tasked with the mission of the church;

- The local church has priority as the sole structure that is divinely-mandated and that encompasses all the people of God (meaning that the first question any global church agency must ask is, "How will what we do benefit the local church?"); and

- The people of God may act through ministries of their local churches or through ministries of the broader church. One is the local church at work and the other is the broader church at work.
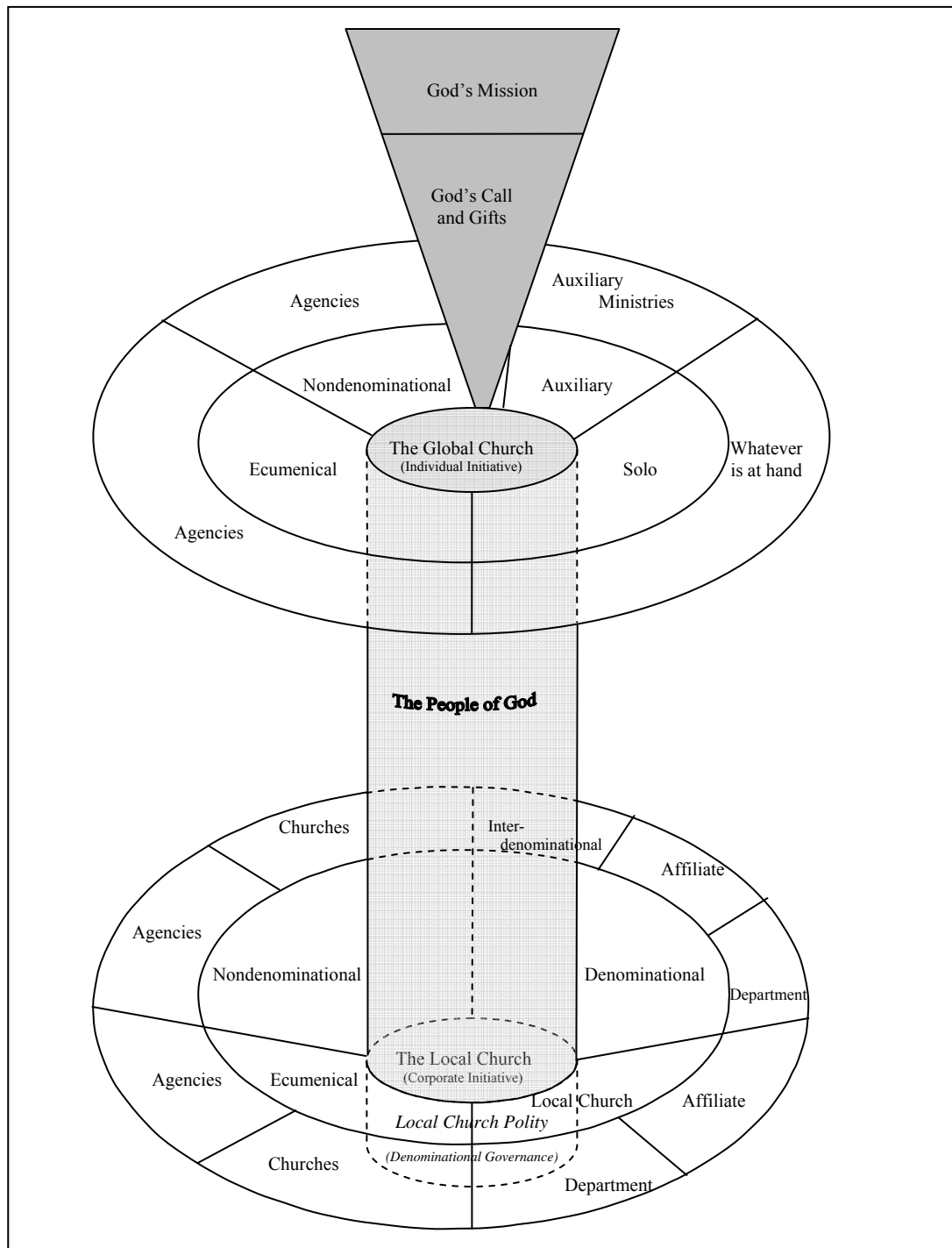
Figure 7. The *"People of God"* Model

In the literature review, criteria for an acceptable model were developed based on the authors' values and concerns. These were listed on page 71 and are repeated here, with an explanation of how the *"People of God"* model fits the criteria. The practical outcomes of the *"People of God"* model appears to meet the criteria for an acceptable solution. The authors may or may not accept the particulars of its ecclesiology but all should be satisfied with the outcomes.

All Christians will be furthering the work of the church in the fulfillment of the church's mission. By allowing individuals to initiate new ministries on the global church plane, even on a solo, *ad hoc* basis, every Christian may participate in the church's mission. No one will be held up because their church does not share their vision or priorities. They are free to work on their own, or to find like-minded people who will work with them. Inclusion of solo ministry on an *ad hoc* basis means that people may participate in the mission on a full-time or part-time basis, as a vocation or as a volunteer or even as a spontaneous activity.

Lay people will participate in the work, contributing their creativity. While the role of the laity within a church is determined by the local church's polity, the model ensures lay people have an avenue for ministry through the initiatives of the global church. Most lay people will find many ways to serve through their local church and its corporate initiatives as well. The global church component ensures there is a way for creativity to flourish.

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The model will contribute to the health of denominational structures and local churches. The model in figure 7 must be read and understood in the context of all the recommendations of this study, including those that will be developed in chapter five. The principle of strengthening the local church by transfer of knowledge or experience is one of the six relationship principles developed in chapter five. The principles of integration in this chapter ensure that a competitive spirit does not develop and the overriding principle that a local church should be growing somewhere in the world as the result of a ministry's work ensures that the health of the local church is always a goal for every ministry. Denominations will benefit as their churches benefit.

It should be dynamic, taking into account cultural context while remaining faithful to scripture and subsequent theological reflection. The outermost ring of both planes is descriptive, not exhaustive. For example, the outer global church ring shows that agencies are a way that individuals may work nondenominationally or ecumenically. However, as new structural forms arise, they may be added to the ring. It may be that a temporary coalition forms to perform a specific task. Or a network of interested friends takes on a task. Since the model has not limited the kind of structure that can be used, has not specified the actual methods of governance, and has not prescribed how ministry is to be done, the model is dynamic and adaptable to local cultural conditions. It respects the polity and customs of the local church. The model is carefully based on both scripture and theological reflection that has been documented in this chapter.

The model should contribute to unity within the body of Christ. The emphasis on the people of God is the unifying factor of the model. Lovingkindness, justice, righteousness, common identity and shared mission should hold all expressions of the global church in harmony and unity. Like the Father, Son and Holy Spirit, who have distinct roles yet whose work is fully integrated, global and local church ministries have distinct roles yet should be so bonded to each other that the work of one may be considered the work of all. Each Christian organization can be considered as acting on behalf of, and in harmony with, the whole community. Rather than seeing churches and agencies competing with one another, the model shows how churches can use agencies for their benefit as well as how agencies are related to local churches through their employees and volunteers. It is based on the concept of sharing resources, people and spiritual gifts through neutral organizations. The global church structures contribute to unity by working across geographical and denominational boundaries. All persons are equally valued in this model.

It should give Christians an opportunity to work within their denominational structures and across denominational boundaries. The model does not promote any form of ministry over any other. Global and local church ministries have different characteristics and may appeal to different people, but both are valid opportunities. Based on their calls, individuals choose which plane to work on (recognizing they may work on both planes at the same time as volunteers/staff).

Accountability to ecclesial bodies will be a key factor. The model operates on the principle of voluntary mutual accountability. The voluntary aspect may not be enough to satisfy some authors, but mutual accountability is a scriptural command

(Eph 5:21) and so has a lot of weight behind it. Note that this is a mutual submitting; the verb "submit" in Ephesians 5:21 is in the middle voice, which means it is an action that a person does for him or herself, not by compulsion of another. Enforcement therefore is not from another human authority but is between the believer and God.

Accountability will range from accountability to the people of God as a whole to accountability to a specific church. Ministries operating on the local church plane are either controlled by an ecclesial body (on the right side) or have a specific agreement for ministry in place (on the left side). Churches and agencies may have covenants or agreements with each other (as will be described in chapter five) or an accountability program involving disclosure and feedback. Ministries operating on the global church plane may have a voluntary accountability program with denominations or they may have an accountability program for the general public that includes disclosure. They may also take other voluntary measures that are described in this study, such as inviting a local ministerial to critique their plans. A key point of the model is that legal independence does not confer the right to operate in isolation. The standards of integration outlined in this chapter and in chapter five will result in mutually responsible relationships between Christian organizations.

It should strengthen the local church as a community. The model is founded on God's mission, which is to build a people who will manifest God's character by walking in his ways. All ministries ultimately hope to achieve the same thing: the growth of God's people and the spread of his rule. As the relationship cases will reveal in chapter five, self-governing agencies benefit from having healthy local

churches that can help them accomplish their missions. All ministry in this model

should leave the local church a stronger community than it was before.

It should provide opportunity for renewal within the local church. Because

there are two planes, there will always be an external group that may speak

prophetically to the other. Local churches can renew themselves through the ministry

of organizations on either plane, but most helpful for renewal are the

nondenominational and ecumenical agencies that can act like bees, pollinating flowers

as they "travel" from one church to another.

RECOMMENDED TERMINOLOGY

Many church and charity leaders in the attitude survey (chapter five) objected to

calling self-governing agencies "*para*church" because *para* means *alongside* (hence

outside). They see unaffiliated ministry as the body of Christ at work. *Church* is also

problematic because it can refer to a local church or the whole body of Christ, causing

confusion. Better terms are needed, if only for when this topic is discussed. *When*

quoting an author in this dissertation, the word "church" is capitalized if they used

that convention, to preserve their intent (ambiguous though it may be). A good

solution for terminology will have the following characteristics:

- It will be easily understood because it uses familiar words, giving it the greatest

    chance of wide usage. The problem with *modality* and *sodality*, for example, is

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that the words seem to be unknown outside of academic circles. The writer has found that even *parachurch* is an unfamiliar term to most lay Christians;

- It will be easy to use when speaking or writing. For example, *independent organized ministry* is a mouthful, and if we wish to refer to their leaders, *independent, organized ministry leaders* is downright cumbersome. *Parachurch leaders,* in comparison, is easy to say, consisting of five syllables instead of twelve;

- It will be theologically correct;

- It will have equal clarity in written and verbal forms; and

- It will offer alternatives for each word to facilitate a lengthy discussion without excessive repetition of a phrase. This is a matter of style, but if each term is clearly understood, speeches will be easier to listen to and articles easier to read.

The goal is to find terms that can be used in the church-agency discussion, not necessarily for everyday usage or other topics, although consistency would be useful. There is nothing wrong with the convention of capitalizing the word "church" to refer to the universal church in writing, or when speaking, to stress the word "the" by pronouncing it "thee" as in "thee church." But in reviewing the literature, the convention was unevenly applied and the identification of the local church with the global church was so readily made that, as mentioned earlier, it obscured the authors' arguments.

Authors have used small "c" *church* to mean local church, denomination and universal church, sometimes in the same article, and both small and capital "c" are used (again, sometimes in the same article) to refer to the same thing. For example, it appears in the following quotation by Stott that *Church* and *church* both refer to the local church, yet Stott capitalizes "church" in one sentence and not in the others. Is this significant or is it an inconsistency? The meaning of the final sentence, which is the summation of his argument, depends on the answer to this question.

> The argument in favour of para-church organisations is largely historical, namely that under God they have made a much greater contribution to world evangelization than has the **c**hurch. This is indisputable. The contrary argument…asserts that only the **C**hurch can claim to be a divine creation, and concludes that ideally the **C**hurch should itself undertake necessary specialist tasks….independence of the **c**hurch is bad, co-operation with the **c**hurch is better, service as an arm of the **c**hurch is best. (K. Price 1983, 6 [emphasis mine])

The last sentence has been cited by many people, and yet its meaning depends upon the interpretation of "church." Given the inconsistent capitalization, Stott could mean either "service as an arm of the people of God," or "service as an arm of churches and denominations." In the context of his whole argument, he must mean the latter, so he favors denominational ministries over unaffiliated agencies, but the paragraph on its own is quite unclear. The New Testament was written entirely in capital letters (uncials) so distinction between small "c" and capital "C" was not an issue for them (Klein, Blomberg & Hubbard 1993, 69-70; Penner 2002, 5) and it should not be for us today either.[54]

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[54] John Hammett has a good discussion of the word 'church' and its various meanings (2005, 26-31).

If these conventions are followed, and people still wish to capitalize "church," at least the argument will be clearer and more precise. This dissertation has followed the recommendations about to be made without capitalizing "church" as a demonstration of how the recommendations work. The recommendations have been successful if the reader did not have to wonder what the terms were referring to.

Universal Church

The universal church can be referred to as *the church, the people of God* or *the body of Christ*. Using *the church* to refer to the entire people of God is attested in scripture (e.g. Eph 1:22) and is in common use today. Occasionally it is useful to use an indefinite article, and if this is done then an adjective such as *global* or *universal* will be added to ensure clarity about what is being referred to. For example, "If Christians *globally* are to be *a* faithful church…." An alternative which avoids the indefinite article might be, "If we are to be faithful *as the people of God*…." The term "people of God" has the advantage that it unequivocally portrays the church as people and not an organization. When referring to the church with a focus on its members rather than the community, the reference will be to *Christians*.

Local Church

The local expression of God's people may be called a *local church*, *congregation, assembly* or by the plural, especially *churches*. In this usage, the word

"church" can appear with either an *indefinite* article ("*a* church") or a definite article when an adjective is used ("the local church").

Denominations

Denominations may be called *denominations*, *denominational structures* or *denominational offices*. The literature review revealed that denominations have been thought of as parachurches (e.g., White 1983, 64 and Snyder 2005a, 169), as overstructures (Long 2001, 137), and as an ecclesial body due to its association with the local church (e.g., Hammett 2000, 202; Willmer and Schmidt 1998, 24).

A denomination and its churches collectively are the *organized church,* because a group of churches have organized themselves for mutual benefit. The definite article may be used because *church* has been qualified with an adjective. Some people refer to the organized church as the *institutional church,* but the word *institution* has negative connotations and so shall be avoided. Churches and denominations can also be referred to separately or jointly as "*ecclesial bodies.*"

Specialized Organizations

"*Specialized organizations*" refers to all structures that have been created in order to bring Christians together to act on a particular part of the church's mission. The term "sodality" has been used for this concept, but is not recommended because it is not well known outside of academic and missiological circles. Individuals may

engage in specialized *ministry* by simply acting on their own initiative, such as by starting a home Bible study group for their neighbors, but a specialized *organization* is created when Christians organize themselves so they can work together.

These organizations can be classified by what they are or by what they do. It has been established that Christians are God's agents. It follows then that when agents combine their efforts, they create an "agency." This is what they *are*. But it can also be called a "ministry" because this is what they *do*. Thus, "specialized ministries" and "specialized agencies" both refer to the same type of organization.

If one wishes to make it clear that both churches and specialized ministries are being referred to in as few words as possible, the phrase "*churches and charities*" is acceptable.[55] Churches are charities too, but among the general Christian population most people do not immediately think of them that way. As the writer has discussed this topic with people who are not employed by a church or specialized ministry, the description "Christian churches and charities" has been understood.

Specialized organizations may be differentiated by their governance structures. Those structures may be: 1) integrated into an ecclesial body; 2) separate organizations controlled by one or more ecclesial bodies; 3) autonomous but serve an ecclesial body exclusively; and 4) self-governing and not tied to an ecclesial body. These could respectively be called departmental ministries, affiliated ministries, auxiliary ministries and self-governing ministries. They could just as well be called

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[55] Not every ministry may qualify as a registered charity, but as a generalization the term 'charity' is acceptable. All charities are not-for-profits, but not all not-for-profits qualify as charities.

departmental agencies, affiliated agencies, auxiliary agencies and self-governing agencies.

A single term to refer to self-governing agencies/ministries is desirable. Recognizing that neither ministry nor agency is a "superior" term, the term "agency" will be reserved to refer exclusively to self-governing agencies/ministries. The term "ministry" will refer to departmental, affiliated or auxiliary agencies/ministries. So the convention is to refer to departmental ministries, affiliated ministries, auxiliary ministries and self-governing agencies.

Ministries Related to Ecclesial Bodies

Departmental ministries are integrated into a local church or denomination. They have no separate governance structure, their budget is a component of the local church's or denomination's budget and they are managed by the church or denomination. Winter and Blincoe say these agencies are *administered* by modalities (the organized church).

Specialized ministries that have their own organization, but that are *owned* by a single denomination/church may be called *affiliated ministries*. The Christian Reformed World Relief Committee (CRWRC) is an affiliated ministry controlled by one denomination exclusively, the Christian Reformed Church in North America. The Canadian Food Grains Bank is an example of an *interdenominational ministry*. It is like an affiliated ministry, but it is owned by twelve denominations.

Autonomous organizations set up outside ecclesial jurisdiction to serve a particular church or denomination are *auxiliary ministries*. Although self-governing and not owned or controlled by a denomination or church, they do have an exclusive formal relationship with the ecclesial body they support. An example of an auxiliary ministry is the Women's Missionary Union. On its website, it says it supports the Southern Baptist Convention and describes itself as a self-governing, self-supporting auxiliary of the Southern Baptist Convention. Winter and Blincoe refer to affiliate and auxiliary ministries as *regulated* but not administered.

Parachurches

Parachurch is not a biblical term, but was coined by academics in the 1960's (Willmer and Schmidt 1998, 12). The term is quite acceptable for the church-agency discussion but only if *para* is understood by a different meaning than usual. This Greek word appears to be universally interpreted by one particular meaning, *alongside* (or *beside)*, which is problematic because it implies *outside*. Consequently, the term has some "baggage." Agencies are not really alongside churches; their workers are part of those churches and therefore are insiders. The other problem with *parachurch* is that the term is not well known outside academic and ministry circles. The writer has noticed in his dealings with lay Christians that they usually do not understand the term "parachurch."

"Para" is a Greek preposition, and its meanings "at the side of, beside, with" are linked with the dative case, showing close association between two items: the

parachurch is closely related to and beside the church.[56] This only makes sense (to a degree) if *church* refers to *the local church* and not the global church. White proposed the more precise term para-local church (White 1983, 19). Stackhouse used "paracongregational," which has the same logic[57] and Costas used the term para-ecclesiastical (Costas 1974, 174). But the problem remains that a parachurch's staff members are part of the congregations that the parachurch is supposedly standing beside. Furthermore, "beside" does not make sense at all if *church* refers to the universal church or if it refers to Christians, since parachurch workers cannot stand beside themselves.

However, *para* in the genitive (rather than the dative) case almost always refers to a person and something that proceeds from that person, as in *an extension from the side of someone*. An example is John 15:26 "ὅν ἐγω πεμψω ὑμιν **παρα** του πατρος, το πνευμα της ἀληθειας ὁ **παρα** του πατρος… whom I will send to you **from** the Father, that is the Spirit of truth who **proceeds from** the Father." The Spirit is *para* the Father; an extension of the Father from whom he proceeds. In this sense, a parachurch is an organization sent from the universal church or is an extension of the church, which is what this study has shown it to be. Therefore, parachurch is the correct term, if it is defined as "an extension of the church" or perhaps, as Stott phrases it, "an arm of the church" (Price 1983, 6).[58]

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[56] All definitions of *para* in this section are from BDAG (Danker 2000, 756-58).
[57] See his paper on page 435.
[58] Recognizing that Stott would not agree with this use of his phrase. Unlike the writer, he had the organized church and not the global church in mind (see page 171).

The fact remains that the meaning "beside" is quite ingrained in Christian and secular circles. People are used to seeing the term used for paramilitary groups and paramedics, which really are alongside military and medical professionals. The reality is it would be almost impossible to continue to use "para" and get people to accept the different meaning. A different term will have to be used.

The main problem with *mission agency,* which is actually quite accurate, is that "mission" already has meanings that are much more restricted than what is intended here: either a downtown rescue mission or a sending agency for overseas missionaries. Furthermore, some may interpret "mission agency" as a separation of mission from ecclesial bodies, which is not what is intended at all. "Special purpose group," has been suggested (Wuthnow 1988, 181-82), but is unwieldy and too vague.

"Association" is an alternative (e.g., The Billy Graham Evangelistic Association), but people today usually think of an association as a group of organizations (such as an industry association). "Fellowship" (community of interest, association of persons having similar interests) is a great word, with the idea of a quest or task. But it already has two other meanings in Christian circles; one relational (as in "fellowship hall") and the other theological (κοινωνια) and so will not be recommended. "Order" (a group or body of persons of the same pursuits) connotes more direction over its members lives than most "parachurches" want to have. Also, its historical usage has been for denominational organizations rather than self-governing agencies.

"Society" (an organized group of persons associated together for religious, benevolent or other purposes) is a very strong candidate for two reasons:

1. Society has already been used to describe these organizations and is still used by church historians (who refer to "voluntary societies"); and
2. It has been used in the names of organizations. Several members of CCCC use the term "society," most notably the Canadian Bible Society.

Its drawback is that if one speaks of church-society relations, it is likely to bring to mind church and culture. It may also be confused with "high society" when one speaks of society leaders. *Voluntary society* still works, but the search is for a single word that can be applied to parachurches.

Agency appears to be the best one-word term to describe parachurches. Unaffiliated agencies, nondenominational agencies and self-governing agencies are all good descriptors. Agency conveys the idea of doing a task on behalf of someone else, and this is what parachurches do. They work on behalf of churches, denominations and/or the universal church. Since each parachurch worker is an agent of God's, the organizational structure they work within can be called an agency.

Conclusion

In the context of discussing church-agency relations, the recommended terms are:

- "the church," the "global/universal church," the "people of God," or the "body of Christ" to refer to the whole church;

- "Christians" to refer to the people of God as individuals;

- "church," "local church," "congregation," "assembly," or "churches," all of which refer to one or more congregations;

- "denomination," "denominational office" or "denominational structure" to refer to the external governance structures for local churches;

- "organized church" to refer to denominations and their churches together;

- "charity" or "specialized organization" to refer to all ministries that are not a church or denominational office. These organizations could be departments attached to an ecclesial body, entirely separate organizations that are controlled by one or more ecclesial bodies, or they could be autonomous;

- "Departmental ministries" to refer to mission organizations that are departments within a local church or denominational office;

- "affiliated" or "denominational" ministries to refer to organizations that exist to support a particular denomination;

- "interdenominational ministries" to refer to organizations that are controlled by more than one denomination;

- "auxiliary ministry" to refer to self-governing ministries that have a formal relationship with a single denomination; and

- "self-governing," "unaffiliated," or "nondenominational" agencies to refer to independent ministries organized by Christians.

CHAPTER 4: RESEARCH DESIGN

ATTITUDE SURVEY

Only one survey has addressed this topic (White 1983). It had two parts (one for churches and one for agencies) and was an exploratory survey of twelve executive directors and fifty-two pastors about their attitudes and concerns regarding the church-agency relationship. The numerical results were not reported, and even if they were still available,[59] there would be no statistical validity to any comparison by a survey today because of the small sample size of the 1983 survey. Therefore, the survey conducted for this study could be designed without the reliability considerations that would normally apply for a time series of surveys.

White's questions were used as a beginning point for designing the new survey and were adapted, added to or dropped based on an initial review of the literature. More demographic questions were added for agency leaders, especially regarding their education and work experience. These were added for two reasons: some of the complaints about agencies concern poor theological thinking on the part of agencies (e.g., White 1983, 26); and the writer had become aware of a number of agency leaders who, like himself, were hired into their leadership positions from a secular career. Given the Christian nature of their organizations, what formal preparation have executive directors (EDs) had in order to think theologically about their ministries?

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[59] In a phone call, November 17, 2005, Jerry White doubted whether the results could be found today.

The survey questions turned out to be more problematic than anticipated. With the benefit of an extra year of reading on the topic, the writer recognizes the questions need to be much more nuanced and that the survey should have defined a number of terms. Fortunately, almost every question allowed for optional comments to be made and these write-in responses greatly helped interpret the numbers. For example, the quantitative data presents a much "rosier" picture than the qualitative data and without the open-ended responses, many of the issues would have been missed. The combination of the quantitative and qualitative data from the survey provided significant insights.

The surveys were promoted by e-mail to CCCC members and non-members, including 183 mainline and evangelical denominational offices; 1,039 agencies; and 2,273 local churches; plus all Christian ministry associations in Canada known to CCCC and two internet groups the writer belongs to (a large-church administrators group and the area Pentecostal Assemblies of Canada ministers' group). The writer also sent invitations to his limited contacts in the United States. Thirty American pastors and six American agency leaders took part. All other respondents were Canadian.

The survey was conducted over a nine week period ending February 5, 2006. There were 136 respondents to the agency leaders' survey, of whom 99 were EDs. The survey of pastors and denominational leaders had 376 respondents, of whom 250 were senior pastors and twenty-eight were denominational officials.

Dr. Mary Thompson of the University of Waterloo Survey Research Centre tested the survey data for significance (with the permission of the D.Min. director of Gordon-Conwell Theological Seminary). She also did the analysis for significant correlations. The two samples should be considered as representative of the samples themselves rather than as representative of all agency or church leaders because the non-response biases cannot be known without more rigorous sampling methods.

Non-response by itself does not indicate a bias. Bias is only present if the non-respondents differ significantly from the respondents on one of the variables being studied (Rogelberg & Luong 1998, 61).[60] Research shows that when a difference does exist between respondents and non-respondents, the magnitude of difference is usually small (1998, 62) but this cannot be assumed without testing for it.

The taxonomy of non-response has four categories: inaccessibility, inability, carelessness and non-compliance (meaning lack of interest or low priority) (Rogelberg & Luong 1998, 61). The survey was promoted entirely by e-mail with a link to the on-line survey, so it is assumed every recipient could access the survey. Inability and carelessness have no obvious potential for bias on the survey topic, but lack of interest or priority might. As the survey did not ask respondents how interested they are in the topic, the difference between respondents and non-respondents is unknown (Rogelberg & Luong 1998, 63), hence Dr. Thompson's caution. It does seem intuitive, though, that those with strong opinions either way would be more likely to respond than those less opinionated. Therefore the qualitative responses should show

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[60] Rogelberg & Luong's study was of mailed surveys; mailed either by the postal service or by e-mail.

the extremes of opinions even if the quantitative measures are not representative of anything more than the sample.

Age and gender are two variables that can be used to test how representative the samples might be to the populations they represent. The respondents are older than the *working* population. Table 1 shows that church leaders are older than the average workforce and agency leaders are even older. (Respondents over the age of 65 were left out of this comparison.) The differences in age from the general workforce make sense. Although individuals could become the pastor of a church right after graduation at a young age, often they work as associate pastors for a number of years. The survey was directed towards senior rather than associate pastors, so it is not surprising the church respondents are older than the general workforce. The same logic applies to agencies, which often have many more employees than a local church has, and therefore it takes time for people to rise through the ranks to achieve the relatively few ED positions. As well, the demographic survey revealed that two-thirds of agency leaders are recruited from outside their organization, often with a career change involved. It follows that many agency leaders are in their second careers (at least) and therefore are older. It is no surprise then, that the EDs are the oldest group. It seems reasonable to conclude that the respondents are likely representative of their respective groups based on age.

Table 1. Age Distributions[61]

Age	Canadian Population		Church Leaders		Agency Leaders	
	N (000's)	Percentage	N	Percentage	N	Percentage
25 – 44	9,520.5	52%	136	38%	28	24%
45 – 54	5,043.8	28%	131	37%	53	45%
55 – 64	3,669.2	20%	91	25%	36	31%

Women make up 16% of the *agency* EDs in the survey.[62] CCCC has the names

of 551 agency EDs in its database of agencies and 15% of these are women. The

agency survey therefore reflects the gender make-up of the CCCC database, which

itself is a significant proportion of those agencies that have paid full-time staff, so the

gender ratio is likely reflective of the population of agency EDs. There were no

significant differences in attitudes between male and female EDs.

There was, however, a statistically significant difference in attitudes between

male and female pastors, but the difference is not really attributable to gender. The

church survey had 250 participating senior pastors of whom only 6% were women.

Of the mainline senior pastors, 24% are women, while only 2% of the evangelical

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[61] Compiled from Statistics Canada 2006 data and from the study's survey results. Statistics Canada. Population by sex and age group. http://www40.statcan.ca/l01/cst01/demo10a.htm?sdi=age (accessed April 1, 2008).

[62] The Canadian Society of Association Executives reports in their 2005 Association Executive Benefits and Compensation Report that 48% of Canadian non-profit CEO's are women (p. 22). Catalyst Inc., a non-profit research institute, reports that in Canada 14% of the Financial Post 500 corporate officers (not just CEO's) are women (Catalyst 2002). Agencies are thus doing much better than the corporate sector (the percentage of female EDs alone matches the percentage of all female corporate officers) but much worse than the secular not-for-profit sector in terms of the gender gap at the ED level.

pastors are women. There are not enough names of senior pastors in CCCC's database

to determine if the survey reflects the gender ratio of senior pastors. What can be

noted is that most women pastors who responded to the survey were mainline pastors.

This high correlation means that where there is an apparent gender difference in

responses (i.e., their preference for denominational ministries), the difference can be

attributed not to gender but to the attitudes they share with their mainline male

colleagues. The difference is attributable to the branch of Christianity a person

belongs to and not the person's gender; mainline denominations prefer denominational

ministries over unaffiliated agencies. Therefore, gender does not appear to be an issue

in how the results are interpreted.

There were not enough respondents from each denomination to draw

statistically-valid conclusions about variations between denominations. It is not

possible, based on this survey, to say that one denomination is more open or closed to

agencies than another.

RELATIONSHIP CASE STUDIES

Seven case studies of Christian agencies were done in 2006 to discover best

practices for church relations. Five of the cases were selected based on conversations

the writer had with people who told him of great relationships they knew of. The

quality of the relationship was confirmed with the church and the agency before it was

accepted as a case. The writer was personally aware of the CCNL-Servant Ministries

group from speaking at one of their meetings. The final case, World Vision Canada,

was selected late in the research process because several people mentioned to the

writer they wondered what World Vision would have say on this topic.

The participants were:

- Campus Crusade for Christ Canada (now Power to Change Ministries): Glenn Driedger, Pastor of Carman Pentecostal Assembly and now Director of Church Relations for Campus Crusade, and Leonard Buhler, President of Campus Crusade;

- Child Evangelism Fellowship Ontario: Melodie Bissell, Executive Director of CEF Ontario and Rod Valerio, Pastor of Christ the Living Word Alliance Church;

- Emmanuel Bible College: Derrick Mueller, President of Emmanuel, Ryan Erb, Director of Institutional Advancement for Emmanuel, and Gary Batement, lay representative of the United Brethren Church;

- Christian Churches Network of London: Terry Ingram, Pastor of Oakridge Presbyterian Church and Convener of CCNL, and Barry Slauenwhite, President of Compassion Canada and Convener of the Servant Ministries Group;

- Kawartha Youth for Christ: Tim Coles, Executive Director of Kawartha Youth for Christ, Lloyd Eyre, Senior Pastor of Peterborough Free Methodist Church, and Glenn Duncan, Facilitator of Church in the City;

- World Vision Canada: Dave Toycen, President of World Vision Canada and Don Posterski, Director, Christian Commitments/Faith & Development of World Vision International;

- Wycliffe Bible Translators Canada: Dave Ohlson, CEO of Wycliffe Bible Translators Canada, Keith Pickerill, Director of Development for Wycliffe, and Jim Maley, Missions Program Director at Metropolitan Bible Church.

Four of the church-agency pairings did a panel workshop at the 2005 CCCC

conference. In-person and telephone interviews were conducted with the case study

participants, (both church and agency representatives except for World Vision, which

was not paired because of its late addition). The conference workshop and all

interviews were recorded and transcribed. The transcripts were then reviewed and

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approved by the interviewees for publication. Since a number of people were recorded in two sessions, the cases were later edited to consolidate each person's contributions into one narrative. The narratives were then edited again to remove comments that did not relate directly to the topic. The narratives have been left in first person, without the writer's questions interrupting, and with some asides, to allow the person to speak directly to the reader and convey something of their personality and emotions. Documents were obtained when available to illustrate the points made by the interviewees in their interviews.

The transcripts were analyzed for significant insights into the relationship and then the insights were compared across the cases. The insights were clustered in various categories until they made good sense and then the six clusters or factors were named as they appear in chapter five. The cases were then read again with those six factors in mind and statements in the cases were selected as evidence to support the factors.

<div align="center">

MISSION STATEMENT ANALYSIS

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The mission statements were analyzed to see what sort of strategies agencies have towards the local church (if churches were mentioned at all). Strategic statements for 139 certified CCCC members were found, mostly mission statements but occasionally vision or purpose statements. About sixty were provided by the ministries and the rest were taken from their websites in late 2005. When World Vision Canada became a case study, its mission statement was added, bringing the

total mission statements to 140. The 139 statements came from 129 agencies, two denominational national offices and nineteen denominational ministries.

The statements were then analyzed for any reference to the local church. Other terms, such as "churches" and "congregations," were accepted as referring to the local church. Each reference was analyzed for the way in which it referred to the local church and then grouped with similar statements into categories. The relationship models that are reported in chapter five were developed from these categories.

THEOLOGICAL FORUM

A theological forum was held in Mississauga, Ontario on February 3rd, 2007 to discuss a draft of chapter three. The writer felt that although unaffiliated agencies are primarily an evangelical phenomenon, something helpful might be learned from other branches of Christianity. It was also felt that if a theology of independent ministry could be found that was in some way acceptable across the major branches of Christianity, then it would have a higher probability of acceptance across the evangelical spectrum.

Originally it was thought that the theologians would review the chapter and submit their comments. However, the writer felt they may like to engage each other, and then realized that if they did so, others might like to listen in, and so the forum was held.

The forum speakers were:

- John G. Stackhouse, Jr., Ph.D., Sangwoo Youtong Chee Professor of Theology and Culture at Regent College, Vancouver representing evangelicals;

- Michael Attridge, Ph.D., Professor, Faculty of Theology, University of St. Michael's College, Toronto for Roman Catholics;

- Peter Wyatt, Ph.D., Principal and Associate Professor of Theology at Emmanuel College, Toronto on behalf of mainline Protestants; and

- Spencer Estabrooks, M.Div., Director of St. Arseny Orthodox Theological Institute, Winnipeg bringing an Orthodox perspective.

Stackhouse was selected because he had recently written a chapter on agencies (2002) and had edited a book on evangelical ecclesiology (2003). Attridge and Wyatt were found by reviewing faculty profiles and both had ecclesiology listed as an area of expertise. Attridge is also an expert on Vatican II and the writer felt this was important because the theological developments from Vatican II have provided many touch points with this issue (the focus on the church as the people of God, for example). Estabrooks did not have a specialty in ecclesiology, but he is an Orthodox theologian who earlier in his career did have significant work experience with Inter-Varsity Christian Fellowship (he was formerly a Presbyterian pastor) and so he would understand the issues.

Each person received a draft of the theological chapter and wrote a paper in response (Appendix H), which was circulated to the others prior to the forum. They delivered their papers at the forum and then interacted with each other and the audience.

> Practical theology is thus a *theoretical* inquiry, in so far as it seeks to understand practice, to evaluate, to criticize; to look at the relationship between what is done and what is said or professed. At the same time it is also a deeply *practical* discipline, which does not only seek to understand the significance of practice for theology, but also recognizes as a primary goal the guiding of future practices which will inform and shape the life of faith.
> —Swinton and Mowat, *Practical Theology and Qualitative Research*

The thesis is sub-titled "*A practical theology for church-agency relations.*" The writer's understanding of practical theology comes from Swinton and Mowat (2006). They define practical theology as "critical, theological reflection on the practices of the Church as they interact with the practices of the world, with a view to ensuring faithful participation in the continuing mission of the triune God" (2006, 25). Practical theology ensures that what Christians do mirrors what they say. The goal is faithful performance of the gospel (2006, 4). A community only remains viable as it maintains integrity between its beliefs and its practices (Pauw 2002, 45); otherwise the community is seen as hypocritical and will fail to attract or even hold its members. For Christians, this integrity is part of their witness. For instance, Pauw says "Belief in God's indiscriminate mercy is rendered more credible by religious practices of mercy" (Pauw 2002, 36).

Just as John's Gospel emphasizes the inter-connectedness of Jesus' practices with those of the Father and the Holy Spirit, so Christians should see their practices as interconnected with the Trinity. Otherwise, Christian actions become mere techniques (Swinton and Mowat 2006, 24; *see also* Dykstra and Bass 2002, 18). There must be a difference between Christian and worldly practices. Secular leadership practices, for

instance, cannot be directly imported into Christian organizations without being filtered first to check their underlying assumptions about such things as the human person, the nature of the relationship between employer and employee, the character traits they promote and their effect on community.

Unaffiliated agencies add to the efficiency and effectiveness of the church overall by crossing denominational boundaries to gather the gifts that the Spirit has deposited into the church and then focus those gifts on a specialized part of the church's mission. However, this economic and goal-focused rationale must never become the justification for agencies; it is simply a side-benefit agencies give to the church. The rationale for a Christian practice is not whether or not it works or is beneficial but whether it faithfully bears witness to God and enables Christians to "participate faithfully in the divine redemptive mission" (Swinton and Mowat 2006, 22).

Practical theology, therefore, is a "careful theological exegesis of particular situations within which the practices and experiences that emerge from these situations are explored, understood, evaluated, critiqued and reconsidered" (Swinton and Mowat 2006, 12). In effect, it checks to see whether the theology-in-use, as determined by looking at actual behavior, matches the theology that is espoused. Where there is a difference, practical theology then suggests corrections to bring the theology-in-use into alignment with the espoused theology (assuming, of course, that the espoused theology itself stands up to scrutiny).

The purpose of the workbook (Appendix I) is to help ministry leaders develop new ideas and insights into how their churches and agencies could have better relations with each other. It was written with the intention of being used by a leadership team, although solo leaders and team leaders who wish to do it on their own can make use of it. If it is used in a team setting, then the workbook suggests two meetings be held; one for brainstorming and the other for deciding which ideas the team would like to invest the time to seriously investigate as possibilities for use. This strategy is based on Senge's idea of dialogue and discussion (Senge 1994, 240-49).

The workbook contains all the key points from chapters one to three of the thesis (with references to the thesis for each point so users can read in more detail if they wish). The discussion questions are arranged under the headings of the four theological relationship principles that were developed in chapter three and the six practical relationship principles developed in chapter five from the case studies. Readers were also referred to the Lausanne Committee's handbook on church/parachurch relations, which is available free on the internet, to answer five self-tests. The questions helped people think through church-agency relations at a conceptual level and helped them discover and develop opportunities for their specific ministries.

APPLICATION STUDY

The purpose of the application study is to determine what ministry leaders do with the information contained in this thesis. The writer created a list of agencies, churches and denominational ministries to invite to participate in the research. Organizations were selected from among CCCC members. Small (less than $300,000 revenue), medium and large (more than $1 million revenue) organizations were invited representing compassion and evangelism agencies as well as agencies whose purpose is to represent or support Christian ministry (such as CCCC). The list also included churches, denominational offices and denominational ministries. The organizations are mostly located in the Kitchener-Waterloo area, but some are from further afield in order to get a cross-section of the different types of ministries. The participants for the multi-case study represent a small, non-random purposive convenience sample of a cross-section of typical situations.

Research participants agreed to do a pre-intervention survey, do the workbook and associated meetings and provide a final report and take part in a post-intervention interview. The goal was that at least five churches and agencies would take part.

The pre-intervention survey asked about the quality of their current relationships, their relationship-building activities and programs and their attitudes. The instrument is in Appendix J.

The goal was to select two pastors and two agency leaders from the research participants to follow more closely as case studies for heuristic purposes. The theoretical framework for the empirical research at the highest level is the nature of

church-agency relations. The problem is that Christians are supposed to have reconciled relationships with each other, but in many cases this is not the case because they work for churches and agencies and there is divided opinion about how these types of organizations should relate, if they should relate at all. The specific purpose of the four case studies is to explore how well the thesis and workbook help church and agency leaders design a healthy relationship with each other and their organizations by assessing how well the process works in the different organizational settings and different climates for church-agency relations. The thesis explains why the process worked or did not work and makes amendments to the workbook as necessary.

The case studies involved the writer as an "observer-as-participant" (Merriam 1998, 107) who is known to the group but not participating in the meetings. The observation instrument is in Appendix K. The observations were:

- How prepared the participants are;

- The transfer of knowledge from the workbook to the participants;

- The level of understanding of the transferred knowledge;

- The ability and willingness to act;

- Anything that causes participants not to know what to do regarding the process; and

- Anything that causes the participants to wander off-topic.

A post-intervention interview (Appendix L) asked about the leader's experience in the process, the level of commitment to taking action on the results, the benefits of the process and some other questions about details. The measurement of success is

somewhat subjective but is based upon the number of new ideas created and the level of commitment to action compared to their opening situation. The case studies are descriptive in nature and no claim is made as to validity or reliability beyond this group.

Participants logged all their ideas during their discussions and showed which ones they intend to take action on. The log sheets were returned to the writer and the leaders did a post-intervention interview in which they assessed the intervention process to help with the design of a book based on this thesis. The writer was an active participant in the research process by involving his leadership team in the same exercise.

THE CANADIAN CHRISTIAN CHARITABLE SECTOR

The most authoritative source of information on the size of the Christian charitable sector in Canada is the database of T3010A information returns held by Canada Revenue Agency ("CRA"). This is the equivalent of the Form 990 used by the Internal Revenue Service in the United States. Every charity, including churches, must file the T3010A annually to report, among other things, their financial results. Using CRA's database involves several critical assumptions (documented in Appendix A), each one of which is open to challenge. Nevertheless, the database is the best information source we have.

The complete database was downloaded by automated script over several days at the end of October 2007. Appendix A documents the search techniques that were

used and the assumptions that are implicit in using this database. Through personal use of the database over the last four years, the writer is aware that some charities are not correctly classified by CRA. Most important to this study, only churches and denominational offices are coded within the "religious" categories. Virtually all specialized ministries are coded for their primary activity (disaster relief, relief of poverty, education and so forth), which means they are mixed in with secular charities that do the same activity. There is no "flag" that says a charity is a Christian charity and so it is necessary to search for proxies, such as the use of the word "Christian," in either the name of the charity or the description of its programs. Appendix A lists the search terms that were used to find Christian charities.

CHAPTER 5: OUTCOMES AND RECOMMENDATIONS

THE CANADIAN CHRISTIAN CHARITABLE SECTOR

As of October 2007, Canada had some 82,000 registered charities, of which 33,000 (41%) are Christian.[63] The total tax-receipted donations to *all* charities in 2006 was $12.7 billion, with $5 billion (40%) going to *Christian* charities. Including other sources of revenue (e.g., grants and earned income), the total annual revenue of *Christian* charities in Canada was $11 billion, meaning that earned income or non-receipted grants make up slightly more than half the revenue received by Christian charities. Due to the billions of dollars in government funding that secular hospitals, universities, and libraries receive (and that Christian organizations do not), the Christian share of *total* revenue earned by all charities is only 7%.

There are roughly 27,000 churches and denominational offices, and 6,000 non-ecclesial Christian charities (both denominational and nondenominational). Thus, specialized organizations make up 18% of all Christian charities. Of the $5 billion in donations given to Christian ministries, $1.2 billion (23%) went to specialized ministries and $3.8 billion (77%) went to churches and denominational offices. This is contrary to David Barrett's estimates (see page 9) and to CCCC's own member statistics.

This variance can be partially explained. A comparison of the composition of the Christian charitable sector reported here to that of CCCC's membership reported

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[63] See appendix A for the detailed results.

on page 9 shows that CCCC's membership is highly skewed towards agencies. It is also skewed towards the largest of agencies. These two facts explain the variance between CCCC's membership and the sector. The writer is not aware of the methodology behind Barrett's estimates and cannot comment on that variance. It is clear that in Canada, churches and denominations are getting close to their proportionate share of Christian donations.

Unfortunately, it was not possible to distinguish between denominational ministries and nondenominational agencies with any degree of certainty. Many cases were found where known denominational ministries did not indicate their linkage with another charity (even though questions A2 and A3 on the T3010A address this). Rather than provide potentially misleading and valueless information, no attempt will be made to quantify the agency subsector of Christian ministry.

What can be said from this analysis is that:

- As a group, Christian ministries receive their "fair" share of donations. This is contrary to the popular perception that Christian ministries receive much more than would be expected. They comprise roughly 40% of charities and they get roughly 40% of the donations.

- Again, contrary to popular perception, specialized ministries are not getting the lion's share of donations to Christian ministries. This group represents 18% of Christian ministries and get 23% of the donations, only slightly more than their "fair" share.

- Specialized ministries receive 42% of the non-donation income that is received by Christian ministries, which the writer finds surprising (because it is so low). They are far more likely than churches to get government grants for aid work and other social assistance programs, and they are far more likely than churches to have sources of earned income (e.g., fees charged by schools and camps). The fact that they are getting *only* 42% of non-donation revenue indicates churches are doing quite well at raising non-donation revenue.

It appears that rather than taking money away from churches, specialized organizations draw more money out of the pockets of Christian donors than churches would on their own. In 2000, more than 14,000 Canadians were surveyed by Statistics Canada on their giving patterns and religious beliefs. The Canadian Centre for Philanthropy (CCP) analyzed the survey results and wrote a report (CCP 2004) saying that they found "a clear relationship between religious commitment and donating. . . . Those who attend services weekly . . . comprised 19% of the population . . . but . . . accounted for 47% of the value of all donations" (CCP 2004, 5). The study found that religious donors supported the same kinds of charities as other donors (CCP 2004, 6), so no church should expect to receive all of its members' donations. Furthermore, just like non-religious donors, weekly-attendees were most motivated to give by compassion (96% of weekly attendees). Giving because of religious beliefs was the fifth highest reason for giving (68% of weekly attendees). Almost as high as compassion as a motivation to give was belief in the cause of an organization (93%) (CCP 2004, 8).

This suggests to the writer that church members give to support their churches to the level they feel support is needed (for weekly attendees, this may be a tithe), and then give beyond that to the specific causes they feel compassionate about. If specialized ministries disappeared, there is no guarantee that their share of donations would flow back to local churches. Probably they would shift from giving to Christian charities to giving to secular charities that are doing the same kind of compassionate work. The local church should not feel it has lost any revenue to specialized ministries (and in fact, the attitude survey reveals very few feel this way).

Some of the people involved in the earlier debate provided updates to the writer on their views. Keith Price, author of the 1983 Lausanne handbook, passed away January 28, 2001, but another member of that sub-commission was Brian Stiller, then president of Youth for Christ Canada and currently president of Tyndale University College and Seminary. Stiller believes the "rules" have changed since the handbook was published (Stiller 2006). Much is different in today's ministry environment, dulling the sharp divisions between church and agency of a generation ago. He believes church-agency relations are no longer an issue.

While in years past a denominationally-linked congregation may have sent most or all of its mission dollars to support the denomination's general mission fund, today many denominations no longer require such blanket support. Missionaries raise their own support from wherever they can get it[64] and their churches have been given discretionary authority to initiate and fund their own missionary activities.[65] Supporting an agency's missionary is as much an option as sending their own or supporting their denomination's missionaries. For Stiller, the lines between local churches, denominational ministries and missionary-sending agencies are blurred when all are viable options to churches.

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[64] As reported in one of the case studies, a Free Methodist church is supporting a Baptist missionary couple because of a personal relationship between the two parties (appendix F, line 2366-69).
[65] The Metropolitan Bible Church in the Wycliffe Bible Translators case is doing exactly this.

Stiller notes that two primary characteristics of agencies are initiative and entrepreneurship.[66] But today local churches show initiative and entrepreneurship too, because they have few boundaries imposed by their denomination and can create their own mission programs. Stiller says a pastor who wants to grow is just as likely to go to Jack Hayford's conference as to a denominational conference. Congregations and their pastors are more willing to work with agencies today than a generation ago.

Stiller thinks our complex world has helped congregations understand the need for a multi-faceted response to today's spiritual needs. They realize that the local congregation is not able to deal with all those needs itself. Consequently, Stiller believes churches are smarter today about the need for diversified ministries. The church-agency relationship is no longer seen as a zero-sum game, as it was in the 1970s.

Jerry White identified three major changes in the environment since he wrote his book in 1983 (White 2005). They are:

1. *The evolution of the megachurch*: These local congregations often want to be their own mission agency and are taking on a role that had been filled by agencies;

2. *The demise of the denominational structure*: Many local churches do not have a strong denominational identification and neither do their members. This has resulted in the rise of the independent local church. In either case (independent churches or churches with weak denominational identification), when they want to work outside their local area, many will find agencies a helpful partner to extend their reach; and

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[66] Dave Toycen, president of World Vision Canada, says it well when speaking of World Vision founder Bob Pierce and his peers of that era, "He just saw opportunity. Those guys were so entrepreneurial. . . . If they were evangelical, they were entrepreneurial. It almost went hand-in-hand" (Toycen 2006).

3. *Acceptance of the reality of the agency sector*: The theological objection to independent ministry is largely gone, although it still exists in pockets.

Wes Willmer feels today's dynamics are similar to 1998 when he wrote his book, but very different from the 1980s (Willmer 2006). Agencies are much more accepted today than two decades ago. They are a known quantity now, whereas a generation ago they were struggling with legitimacy and answering the question "What are you doing here?" Willmer concurs with White that megachurches are doing what agencies used to do alone. Saddleback church, for instance, has ministries filling voids that used to be filled by agencies. Like Stiller, he believes the lines between church and agency are blurring.

AGENCY POLICIES

At the organizational level, agencies have been criticized for ignoring churches and going on their own. John Stott referred to this as "ignoring the Body" (K. Price 1983, 8). But today, the writer found in a pre-study attitude survey that 85% of the surveyed agencies say partnering with local churches is a priority. By partnering, they mean:

- Having specific mandates to support local churches;

- Only initiating programs with a church partner, or by giving opportunities for churches to expand their ministry through financial and volunteer support;

- Consulting with pastors/denominations in the planning process;

- Getting endorsements from ministerials;

- Having board representation from local churches/denominations;

- Providing services to churches without promoting their own programs (for example, educational material, sermon ideas and pulpit supply);

- Placing new converts in local churches; and

- Giving accountability reports.

Only three of 136 respondents said they do not teach and encourage new believers to join a church. Two counseling agencies are not permitted to do this. The third appears to be an anomaly.[67] Every one of the 136 agencies surveyed finds ways to respect the primary place of the local church in Christian life. Nearly all (84%) require staff to belong to a church. Most of the rest hire only church members. Only a few rely just on strong encouragement to belong to a church. Some (25%) require their staff to volunteer in their churches in addition to their work at the agency. As examples of how an agency can recognize the primacy of the local church in the life of the believer, Focus on the Family has a policy that "We will ask people not to support Focus on the Family or any other Christian program until their obligations to the local church have been met. The church is the first line of defense for the family" (Dobson 2007, 4). OM Canada has an application for project workers (volunteers) that requires the applicant's pastor/elder to give a reference and to sign the application under the statement, "OM believes very much in the local church and we do require that each person coming with OM have a home church who agree to send them out and stand with them during that time" (OM Canada 2004, 3).

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[67]The anonymous respondent claimed to be an evangelism ministry and did say workers must be members of local churches. Perhaps the question was incorrectly answered but there is no way to check.

An indication of the priority agencies place on local churches is a reference to them in their strategic statements. It must be noted, though, that *the opposite is not true*: lack of a reference does *not* imply lack of support for local churches. A case in point is the mission statement for Campus Crusade for Christ Canada (now Power to Change Ministries) (statement #22 in Appendix C). It does not refer to churches directly or indirectly (nor did the "About Us" section of its website as of March 4, 2006) yet as their case study makes clear (Appendix F), it does a lot to support churches and pastors. Another case is Focus on the Family Canada (#49), which does not mention churches but which has two programs to support pastors (the *Clergy Care Network* and the *Partner Church Program*) and the church-friendly fundraising policy just cited above.

With that caveat, 140 mission statements of specialized ministries were analyzed in a pre-study survey. Twenty-one of the thirty-one denominational agencies mentioned the local church (68%) while only twenty-nine of the 109 agencies did (27%). (Another five agencies referred to supporting the universal church, but this is only an indirect reference to local churches.) It may be that many of the agencies that did not mention churches do address church support in their strategic plans or program rationales, but these were not reviewed. At the very least, the attitude survey suggests most agencies take it as a given that they support local churches. Those agencies that do not refer to churches or the church in their mission statements should think about doing so.

There are three ways in which specialized ministries think of their relationship to churches: serving churches, doing joint ministry with churches, and serving as an

arm of the church. First is serving (or assisting) churches. This portrays a hierarchical relationship – one organization serving or supporting another. In Touch Ministries of Canada (#63), is an agency that is explicit about serving the local church. Some, such as Trans World Radio (#122) and Samaritan's Purse Canada (#111), refer to serving "the Church" without making it clear if the organized church is meant or not. In the case of Trans World Radio, it probably means the organized church. For agencies working internationally, there is also the question of which local church is being considered: overseas or domestic. World Relief Canada (#134) and Send International of Canada (#116) make it clear the local church includes both.

A second option is an egalitarian relationship with churches. Scripture Union (#115) describes its mission in terms of "working with the churches . . ." Awana Clubs Canada (#12) describes the relationship as being: ". . . in partnership with you (the leaders of our local congregations)." World Vision International (#136) says its mission includes "Partnerships with churches that contribute to spiritual and social transformation." This statement replaced an earlier, more general statement that World Vision's purpose was to "serve the Church." The new wording "augments our clarion call to work with churches as 'indispensable partners.'" (Posterski 2002, 19).

The third way is to describe agencies as an "arm" or a representative of the church (respectively Trinity Western University #123 and the Association of Baptists for World Evangelism #9). These metaphors minimize or eliminate the distance between church and agency. The "arm" image emphasizes specialization within the body and the "representative" image stresses the sameness of their mission (a representative being one part of the whole). It is interesting that the only two

ministries using these metaphors are both affiliated ministries, not self-governing

agencies.

The strategic statements and organizational policies show that agencies give

serious attention to local churches. They understand the relationship is not a one-sided

acquisition of money and people. They support churches both through expectations of

their workers and by getting new converts established in churches. The question is,

however, "Do their actions reflect their intentions?" To answer that, a survey checked

the attitudes and experiences of ministry leaders about the relationship, and a number

of case studies examined how the intentions and attitudes translate into observable

behavior.

ATTITUDE SURVEY – AGENCY AND CHURCH LEADERS

> As my daughter asks, "What sparkles by itself but shines more brightly
> together?" Friends, or in this situation, churches and parachurches!
> —Rev. Tom McCullagh, *survey respondent*[68]

> They always come with their agenda and suck the life out of the "real" church.
> —A pastor, *survey respondent*

In early 2006, over 500 Christian ministry leaders gave their opinions on

church-agency relations in a pre-study survey (Appendix D). There is a lot of good

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[68] Tom was a survey respondent who gave permission for his name to be used in this way in an e-mail
to author, July 29, 2007.

news but there is also a very strong, very strident minority who are dead-set against unaffiliated agencies, and many more who can only give them "soft" support.

The Need for Agencies

The vast majority of church and agency leaders agree that agencies *augment* the work of the organized church by doing what it is not well-equipped to do, although agency leaders (executive directors, hereafter "EDs") are slightly more likely to hold this view than pastors (84% to 75%).[69] A number of pastors and EDs wrote that the local church is properly equipped, but agencies can still do it better due to specialization. The other option was that agencies are doing what the church should be doing but is not. Pastors are more likely to admit this than are the EDs (19% of pastors and 11% of EDs).

Pastors who do not support unaffiliated agencies wrote that they have no mandate but stepped in only to fill a need that had been left by churches. A common refrain from this group is that when "the church" becomes what it should be, there will be no need for agencies. Said one, "The work of the church should be done by the church." They believe that agencies should be handing over what they do to the churches.

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[69] This survey was done as exploratory research based on an initial literature review. If the survey is repeated, the questions should be reworded to reflect the much greater understanding of the nuances that this thesis has produced.

However, no matter what their answer, many pastors and EDs said there are elements of truth to both statements. One-third of the respondents explained their answer and most expressed support for the work of agencies. Pastors appreciated agencies for their wide geographical scope and their ability to combine human and financial resources from many churches and bring them to bear on specific issues with greater overall efficiency and effectiveness. Pastors also mentioned that agencies help churches overcome historic divisions so that the larger church ends up being more faithful in unity.

Both sides agree that the major contribution agencies make is specialized ministries. A pastor said agencies are to churches what boutiques are to department stores. Other pastors likened agencies to medical specialists, special military forces and "zodiacs zipping off to deal with situations while the tanker continues on its course." They say that specialists can only exist because of the generalists who support them.

Many pastors see agencies as the "church in another form," or as "God's people wherever they may be." One pastor said that "if it is a gathering of believers, then it is a church." Some pastors believe that "those who are doing the work of the church are the church," whatever their manner of organization may be.

Pastors felt that agencies can take risks that most pastors and church boards would be unwilling to take and can act faster and be more responsive as well. "Parachurches are vehicles that gifted individuals use to provide a *specific* form of ministry that is not easily done in a structured organization run by a pastor and board,"

wrote one pastor. They think agencies represent churches in areas where churches cannot work in individually (e.g., closed countries). Nondenominational agencies are a means of sharing God's gifts, recognizing that his gifts are given to the church and not to denominations. Several pastors consider their members who work for agencies as a contribution from their church to the whole church. In return, agency workers are gifts to their local churches as they share their experiences and provide avenues for others to engage in ministry.

Most pastors have had some contact with an agency. Almost three-quarters of them have used an agency to benefit their local church and a similar percentage has conducted a ministry in partnership with an agency (such as a short term mission trip). A pastor said, "Parachurches are often used for short term missions trips and in local compassion ministry such as breakfast clubs." These pastors believe agencies can make a long term contribution to their churches because they offer specialized ministry opportunities. In fact, pastors may like to help agencies by volunteering their own time. One pastor appreciated being asked to help an agency, saying he was "invited, from time to time, to speak and do presentations at local parachurch events."

EDs were far more likely to list other contributions by agencies, but both EDs and pastors agree that the top three contributions are specialization, ability to reach non-Christians and innovation. Unity was a frequent write-in response by EDs and pastors.

Almost three-quarters of pastors affirm the theological legitimacy of self-governing agencies. Some of those who do not, believe that nothing can be

independent within the body of Christ. Those who affirmed it usually said their affirmation was contingent on the agency not undermining the local church. This qualification becomes more evident when they were asked about the legitimacy of a hypothetical agency that was able to operate without the assistance of the local church and which did not serve the local church directly. Ministry leaders from both sides were equally likely to agree it still could have a legitimate role (roughly 60%) but for many it was on the basis it was still ministry being done by the body of Christ. In fact, the church was overwhelmingly defined by respondents as "all believers in Christ."

Even so, a significant number of pastors affirm legitimacy only because the local church is not doing its job. Their affirmation is only given until churches "start doing what they should be doing." EDs might be expected to give the following reasons for why agencies exist, but surprisingly they did not; the pastors did. In a remarkable display of critical self-analysis, *pastors* said agencies exist because "the church":

- dropped the ball;
- has lost its sense of mission;
- has become self-absorbed and in-grown;
- is ineffective;
- isn't doing its job;
- has failed to fulfill its calling; and
- has been navel-gazing.

Quality of Church-Agency Relations

Agency and church leaders see "eye-to-eye" when assessing the quality of their relationship. Half of the leaders on both sides describe relations as "good," meaning that the relationship tends to be mutually beneficial. Only about 15% on each side say relations are "not good," meaning the relationship tends to be one-sided or competitive. The rest chose the middle, indifferent response. This means that at least *50% of both pastors and EDs think that the relationship could be better than it is.* Pastors, however, are wary because of experience. Said one, "Churches have some residual hurt or feelings that the relationship has been competitive in the past and churches feel they have gotten burned. I am surprised at how much hurt I hear expressed among pastors on this topic."

The good news is that only a minority made blanket statements about the other party. Virtually all of the 116 EDs and pastors who made additional comments about the quality of relations said it depends on the ministries involved. Rather than judging each other as a class, they judge on a case-by-case basis. This means that *individual agency and church leaders can make a difference* in the quality of their relations with the other. Each agency has a chance to establish its own reputation, but in establishing new relationships it will have to take into consideration the negative experiences some churches have suffered and show how the agency is local church-friendly.

Reasons for Good Relations

Pastors say the relationship is good when both sides focus on building the kingdom and supporting the church (universal or local). Agency leaders who say relations are "good" tended to comment only that there is still room for improvement.

Pastors say the keys to a successful relationship include:

- Good relations between local agency representatives and pastors;

- Recognition of the church as the primary place of Christian association;

- Mutual trust, accountability and transparency; and

- Agencies working in partnership with local churches whenever that is an option.

EDs strongly agree with the need for accountability, real relationship and a kingdom perspective. EDs and pastors frequently say both parties are part of the body of Christ and they should be known for their love for one another. There is a very high degree of agreement between pastors and EDs on the ingredients of a good relationship.

Pastors very much appreciate agencies that focus on equipping the local church rather than doing ministry for it, but they know that this is not always possible; it depends on what the specialized ministry is. Either way, pastors want a hand in designing their collaboration with an agency rather than having a pre-set program placed before them.

Reasons for Bad Relations

As for problems that hinder relations, the number one issue for pastors is lack of accountability by agencies (59%). EDs seem unaware of how serious the accountability issue is for pastors. They think the main issue is competition for money and people. EDs agree that accountability is essential but they think they already are accountable and so do not list accountability as a major problem. Pastors disagree.

Competition for money and volunteers was mentioned almost as frequently by both sides as a problem (in the 40% to 48% range). EDs rated the two issues as the number one and two relationship problems respectively, but pastors think they are a distant second and third behind lack of accountability. The surprise is that while pastors think competition for money and people are the second and third issues *overall*, they do *not* believe they are significant issues for their *own* churches. They do not believe they have the problems with agencies that they think their peers do.

Competition for money is mentioned as a problem by 48% of pastors, but only 7% of pastors think agencies are a major drain on their own church's income. The other 93% know money is going from church members to agencies, but they believe those donations will further the work their church wants done anyway. These pastors say there is no lack of money, just a lack of good stewardship education. The only quantitative information that White reported from his 1983 survey was that 80% of the pastors said agencies were not a major drain on their church's finances (1983, 104). This validates the result reported above. The myth that there is competition for money has been a myth for a long time.

The same holds true almost as strongly for volunteers. 40% of pastors say that competition for volunteers is a problem. But if a member gives their volunteer service to an agency rather than their church, 78% of pastors say that service is just as acceptable as service within their church. But there are qualifications. Many pastors were happy just to see their members working for "the kingdom." Some see external service as an extension of their church's ministry. Others thought the service would be acceptable so long as their church benefited from it (for example, the worker can train others) or if it fits the vision of the church. But a strong minority of the 78% said, in spite of the question's wording, that they would still want the person involved in some way in the local church's ministry. Showing a vestige of the clergy/lay hierarchy of yore, some pastors also want some role in their members' decision about where to volunteer. For these pastors, their support depends upon which agency their member wants to volunteer for. A few would like to commission the person to do the work on behalf of their church. In general, it is clear that money and people are not the hindrances people think they are. *Lack of accountability is the sole significant problem according to the pastors*. If an agency can demonstrate to churches that it has an accountability program in place, it will have gone a long way towards establishing the basis for a relationship with churches.

In many cases, agencies have no one but themselves to blame for poor relations. The situations about to be described are the reason why pastors want more accountability from agencies. One agency damaged a church's reputation in its community through careless actions. Several have unexpectedly "shown up needing funds to fix their bus, or a place to hold a service and spend the night. They have left

the congregation feeling 'used.'" Others have damaged church property or equipment and neither told the church about it nor offered to pay for the damage when it was discovered. More than a few agencies have told people they do not need to belong to a church and some relentlessly pursue pastors for support even when it is explained their work does not fit the church's vision or resource capacity. A student ministry on a nearby campus ran a Sunday morning service, competing with the local church and preventing students from getting connected. Finally, some rebuff churches when they want to collaborate.

Pastors who say relations are not good often attribute negative motivations to agency leaders (anti-leadership and self-interest), lack of trust between organizations, or believe it is just a case of a "we do our thing, they do theirs." EDs who say relations are "not good" believe churches have their own agendas and want to do ministry themselves (sometimes due to empire building or denominational preferences).

The Personal Touch

Pastors tend to form opinions about agencies based on their representatives. Having a local representative (whether employed or volunteer) is basic to having a relationship. After referring to two agencies with local representation, one pastor said, "Parachurch ministries, other than those mentioned above, do not seem to offer much in the way of community." Another pastor said that, "many of the local groups are doing a great job of partnering with the local church…The larger organizations…come

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up with plans they try to impose on the church rather than consulting with the church and finding out what life is really like in the trenches." He concluded in another answer, "I prefer to work with local organizations that I can get to know."

Agencies must choose their field staff carefully because they make or break the relationship. Pastors value agency staff who come "in a spirit of humility" and who work hard to understand their church's unique issues. "Our way or no way" is not acceptable to pastors. Most church leaders (82%) have had at least one positive experience with agency staff (many were saved because of an agency's evangelism ministry) and almost 90% of those were able either to name a specific agency that was involved (and often a person's name) or describe a specific example of a positive experience.

Conversely, the agency's representative can damage the relationship. A pastor with pressures of his own tells of additional pressure from an agency. "The (worker) in our area is constantly questioning me about people in my church who would make good workers. Now, please tell me if you can, why I would want to see my best people off doing something when I am desperate for more workers and leaders to serve within the context of the local church?" The pastor has a significant need, yet the agency's representative was thinking only of the agency's need for more volunteers.

Unfortunately, problems with agency workers are not rare. Half (46%) of the pastors have had at least one bad experience with them and their memories are almost as good as they are for the positive experiences. Most (84%) of the pastors who had a

bad experience were able to name a ministry (and a person) or describe the experience.

Bills were left unpaid by agency staff. Several times the agency workers actively

worked in competition with the local church. In a few cases, the agency ran programs

in a church but tried to get the youth to switch to another church that was "more

evangelical." A fair number described situations where an agency came to town and

ran a program without even notifying local churches, let alone trying to involve them.

Unreturned phone calls, poor theological training, moral failure and high pressure

tactics were all mentioned.

Access to Churches

Most EDs (81%) believe denominational ministries have easier access to their

related churches than agencies do, but pastors are *evenly split* on whether or not this is

true. Pastors who prefer denominational ministries do so because 1) they are

accountable; 2) they share common beliefs; and 3) they have an existing relationship

upon which to build. Pastors who give every ministry an equal chance evaluate their

partnership options based on the merits, regardless of denominational status.

Only 10% of agency leaders feel churches tend to be closed to working with

their organizations. Most find them open, but with some reservations. They

recognized denominational governance structures have an influence on a church's

openness as does the personal attitude of the pastor. Many (43%) of the EDs would

rather fundraise directly from individuals than go through churches, while 33% have

no preference between the two methods. Most EDs do not expect churches to fund their entire needs.

Strong Negative Opinions from a Significant Minority of Pastors

Most of them are scamps.
—Anonymous pastor, *survey respondent*

The open-ended questions generated a lot of very strong opinions that questioned the validity of agencies and the motivations of their leaders. Even where closed-ended answers seemed positive towards the relationship, given the chance to comment, many people qualified their positive answers. There is still an undercurrent of suspicion on the part of pastors. On the other hand, many pastors who said negative things about agencies in general had very positive things to say when it came to their particular experience. It seems they accept the stereotypical negative assessment of agencies even when it is not their personal experience (as seen in the discussion above about money and volunteers).

Some pastors qualified their positive support for agencies, saying "if they are not against us, they are for us," a fairly weak endorsement. Others were much harsher:

- Agencies exist only for the profit of their leaders;

- Agencies usurp the role of local churches;

- There is sin in the lives of agency founders, including arrogance, greed, pride, selfishness and laziness;

- Agency leaders refuse to be team-players and want to avoid accountability;

- Agency staff circumvent "the system" by sidestepping a theological degree;

- Agency workers look for the best place to serve them rather than the best place they can serve others;

- Agency staff have personal agendas and see agency work as an easy job and a get-rich-quick scheme;

- Agency staff have poor theological training ("crappy ecclesiology" according to one pastor);

- Agency staff are arrogant, narcissistic lone rangers with high egos;

- The local church is the only God-endorsed plan for reaching the world;

- All Christian ministries must be under a denomination or a church; and

- Agencies attract people who are angry with the church.

In contrast, the EDs spoke of passion and gifts as their motivators. They said churches are not always able to use a person's gifts or there is too much bureaucracy and delay in getting approval to start specialized ministries within churches and denominations. Some pastors had positive views too, saying that agencies exist due to God's call or to provide a way to cross denominational boundaries or to extend the local church into areas that are too tough or complex for individual churches to handle (e.g. poverty issues). One pastor thought winsomely that agencies are evidence of God's sense of humor.

Terminology

Surprisingly, many pastors made the point that "parachurch" is a bad term because it places parachurch ministries *outside* of the church when in fact they are staffed entirely by members of the church. Whether "church" refers to the universal or local church, agency staff are members of both and therefore "parachurch" is not an accurate label.

Significant Correlations

Not many statistically significant correlations were found in the survey results. There are only four correlations of any significance related to pastors. First, larger churches are much more likely than smaller churches to have done joint ministry with an agency and they are somewhat more likely to treat denominational and self-governing ministries on an equal basis. They are also somewhat more likely to accept a member's volunteer service with an agency as fulfilling their volunteer commitment.

Second, although legitimacy of agencies is affirmed by most people, some are more likely than others to affirm it. Affirmation is highly related to why people think agencies exist. Those who see them augmenting the work of churches are much more likely to affirm them than those who see them doing the work churches should be doing but are not. Evangelical churches are much more likely than mainline churches to affirm legitimacy. Affirmation is somewhat related to a person's position. 80% of senior pastors and denominational officials affirm agencies while 88% of associate pastors and 97% of lay church leaders affirm them. Those who define the church as

"all believers in Christ" are somewhat more likely to affirm agencies than those who define the church as the organized church. Affirmation is not at all related to whether the church itself is independent(!), the number of years a person has been in ministry, age, theological education or, surprisingly, having worked for an agency.

The third observation is that being more receptive to a denominational ministry than a nondenominational agency is highly related to a person's position. 80% of denominational officials give preference to a denominational ministry (no surprise) compared to 57% of senior pastors and only 35% of associate pastors. Pastors in ministry more than 10 years give preference to denominational ministries as do mainline pastors. Education has no impact on having a preference for a denominational ministry.

Fourth, pastors who describe the relationship as "good" are highly likely to be evangelical and see agencies as augmenting the work of churches. Pastors who describe it as "not good" are highly likely to be mainline and see agencies doing the work of churches. Those between 45 and 55 years old are somewhat more likely than those younger and older to describe the relationship as "good."

There were three significant correlations for specialized ministry leaders. First, leaders of unaffiliated agencies are far more likely than leaders of affiliated ministries to believe affiliated ministries have easier access to churches. Second, affiliated ministry leaders are far more likely than agency leaders to describe church-agency relations as "indifferent." Third, unlike mainline and evangelical *pastors*, there were no significant differences between how mainline and evangelical EDs answered. This

may be noteworthy, but the much larger sample size of church leaders made it statistically more likely that significant differences would be found among the pastors.

Conclusion

Accountability and personal relationship came out repeatedly in the closed and open-ended questions as the keys to good church-agency relations. Churches are far more receptive to agencies than EDs think they are (half the pastors think agencies have at least as good a chance as denominational ministries) and three-quarters of church leaders have had positive prior experience with agencies, so they should be receptive. Both pastors and EDs agree agencies have something to offer churches, so it is just a matter of connecting with the pastors who want what the specific agency can offer.

DEMOGRAPHICS OF AGENCY LEADERS

Agencies bear most of the responsibility for the quality of church-agency relations because they control most of the factors that affect the quality of the relationship. Yet no demographic study of agency leaders has been done before. These are the people who have the most significant influence over the operating policies and practices of agencies. Since an agency is not a church, the temptation is to treat agency leadership very much like leadership of a secular organization, modified perhaps to manifest the fruit of the Spirit in how one treats people. As

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shown on page 12 however, there is a uniquely Christian aspect of agency leadership: fulfilling the agency's responsibilities as an organization within the community of God's people. A demographic analysis will show if agency leaders are formally equipped to provide leadership for this responsibility.

A high level description of agency leaders (see Appendix E for details) is that they are middle-aged males recruited into their ED positions directly from secular employment, most often from for-profit employers. They have an equal probability of having served or not served on the pastoral staff of a local church at some point in their careers. The great majority of the former pastors have maintained their pastoral credentials.

EDs are as likely as not to have a formal theological education, but in their opinion, whatever education they had did not play a significant factor in the decision to hire them. They are equally split between believing the primary reason they were hired was because of their experience or because of their personal characteristics (or both). A few have completed formal theological education since becoming ED.

Crosstab analysis revealed no statistically significant correlations between any factors other than that having a theological degree was highly correlated with having served as a pastor and being credentialed, as expected.

As just stated, almost 50% of EDs do not have any formal theological education, so unless they have picked it up through informal education they may not be well-equipped to think theologically about the implications of their agency being a manifestation of the church at work. Almost one-quarter (23%) of the EDs meet the

criteria for being most unprepared theologically; they have no formal theological training coming to their position, have never worked in a church and were hired directly into the ED role (often straight from the for-profit sector) with no chance of being groomed by a senior leader. Only a few had some Bible college courses and only one had a course in Christian leadership.

Given that agencies bear much of the responsibility for the quality of church-agency relations (as the case studies will show), it falls to the agency's leader to create the organizational environment for good relations. Yet, considering their demographics, it is not surprising that many will lead Christian ministries using their secular training and experience. Secular leadership strategy and techniques generally focus on the welfare of the leader's organization, without much regard for the organization's place in the larger community. (Pastors can be guilty of thinking this way too.)

Agency leaders are very good leaders from a secular perspective and are often well-trained in the agency's specific ministry, but they do not have any obvious history indicating reflection on the theology behind agencies. Winter shares this concern about the lack of theological education among ministry leaders. Agencies must accept a graduate theological seminary education as basic training for a good proportion of their leaders and seminaries must broaden their courses to take into account the role played by specialized ministries (Winter 1977, 221-2). There is a real opportunity for providers of *in-ministry* programs in theology and Christian leadership.

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Appendix F contains the transcripts of the case studies. Each line of the cases is numbered so it can be referenced in this analysis using line numbers in parentheses. The courage and humility of ministry leaders in recounting their stories resulted in six key church-agency relationship-building practices being identified.

Mission Alignment

The cases show that both church and agency staff are driven by purpose and passion, from which they set their priorities. It is no accident that these particular churches and agencies were paired. Christ the Living Word Alliance Church needed to look after its children (837-47) and Child Evangelism Fellowship Ontario was their answer. Carman Pentecostal Assembly wanted to be a witness to its community (32-37) and Campus Crusade for Christ Canada showed them how. Peterborough Free Methodist Church wanted to reach a group it had had no affinity with (2310-12) and Kawartha Youth for Christ gave them their expertise. Metropolitan Bible Church wanted Bibles for a people group (3418-21) and Wycliffe Bible Translators Canada did the work for them.

The same priorities that led to these pairings prevented other pairings. The churches responded to one agency while declining others (2463-64) because their priorities did not match. Wycliffe did not have what Carman Pentecostal needed at this time. Child Evangelism Fellowship could not give Metropolitan Bible Church what it wanted. At another time, the situations and the pairings may be different.

Christ the Living Word has now looked after its kids, and at the end of the case the pastor is talking with Kawartha Youth for Christ about his youth (956-58).[70] Had Youth for Christ come to him before, they would likely have been turned away, because children were the priority.

Churches and agencies connect when their mission priorities align.[71] One of the differences between church and agency is the breadth of their missions. Agencies have narrow missions and local churches broad missions (e.g. Hammett 205, 222; Snyder 2004a, 176-79; White 1983, 53, Posterski, Appendix F, lines 2822-24). In each of the above cases, the agency's narrow mission aligned with the high priority part of the local church's broad mission. A congregation might juggle two or three key priorities, but it cannot give the same attention, resources and priority to every possible ministry. Churches are therefore strategic in terms of the ministries they support (3414-21). Some opportunities might be very good and worthwhile but have to wait for a more opportune time to become the priority of a particular local church. Unlike a local church, an agency is always fully committed to its much narrower mission.

The consequence is that a church may be quite open to working with agencies, but not a specific agency because at this time their priorities do not align. When they do, then there is opportunity to work together. An agency must not expect to have a

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[70] The pastor and ED met at the 2005 CCCC conference where they were both on the same workshop panel. Each had a chance to hear the other's story and thus establish a personal connection.

[71] Amy Sherman wrote about partnerships between churches and governments in chapters nine to eleven of *Restorers of Hope* (Sherman 1997). She mentioned compatibility of core missions as a quality of a good partnership (Sider, Olson & Unruh 2002, 229 citing Sherman 1997, chapter 11).

100% success rate at getting support from a local church. Just as sales reps prospect for potential buyers, the agency must look for those churches that currently share their priorities. Churches resist agencies when they try to convince the church it should change its priorities because it betrays a lack of understanding of the church's situation.

The Campus Crusade case is an excellent example of mission alignment. The pastor described his mission priority at the start (32-35). Then Campus Crusade came with a proposal (72-77) that exactly fit it (77-78) and the pastor saw Campus Crusade as a means of fulfilling his priority (84-87). The fit between the local church and the agency was so good that there was absolutely no sense of the pastor being pulled away from his priorities (110, 119-22, 131-32). Pastors who received the same offer as this pastor declined to participate partly because they had other priorities for their congregations (66-71). It is interesting that the pastor who accepted their offer noted the agency workers had a "You gotta do this" attitude (65-66), but was not offended by it, probably because his priority was the same as theirs. Perhaps the other pastors, with different priorities, were.

It is very helpful to remember that despite their differences, both church and agency serve the same Lord and overall mission (2594-2601). They can combine resources and expertise in a common effort to achieve a common goal and build Christian unity as a by-product. As is especially evident in the Kawartha Youth for Christ case, when a group of ministry leaders (both church and agency) focus on the mission they share, all barriers between them fall away and a love for each other arises (2048-51). They are all part of the church, the universal body of believers, and

whether church or agency, whether one denomination or another, membership in the church is their common identity (2845-48). In unity, they begin thinking about what they can do jointly to fulfill the church's mission (2383-85). The concept of there being one church in a city (2499-2501, 2507-8) is about more than just church-agency relations, but it does create an environment in which churches are willing to work with agencies that can help them. This healthy attitude increases vision (1313) and cooperation (3170-73 with 3230-31).

Agency staff see themselves using their specialized knowledge and capability to help local churches fulfill part of their broad mission (without any slight to the local church intended) (73-74, 545-46, 703-6, 1780-82, 2826-27, 2991-92). The ability to specialize and get very good at a particular aspect of the shared mission or to invest in the significant infrastructure that some parts of the mission require is how agencies can most help churches. Agency staff are not claiming they have a separate "turf" but that they are uniquely positioned to serve the church, universal and local.

Service to the church might be in the form of helping the local church do something it could not do as easily on its own (2784-86) or it might be in the form of doing some work on behalf of the local church (3420-21). It might be providing support services to churches (370-89). Sometimes it might be a project or missions opportunity that extends the reach of the local church to the whole world (1167-71).

Not only could church-agency relations be better, but so could other combinations:

- church/church relations: More effective ministry occurs when the body of Christ acts as one. Churches, in addition to agencies, can help other churches (2598-2601). Good relations can go well beyond good intentions to tangible support (2051-56);

- agency/agency relations: Agencies need to be in relationship with each other just as much as with local churches (1253-59); and

- church/agency/church relations: Agencies working overseas are in a good position to link local churches in their home countries with local churches on their mission fields (3214-16, 2474-75).

This last point is significant. Often, church relations bring to mind only domestic churches. However, there is also the church "over there." The mission statements for World Relief Canada and Send International have already been cited as evidence that agencies are thinking of both. World Vision Canada takes them into account too, asking itself, "How can we relate to the local church in the communities we work in where there is a Christian presence, so we can do everything possible to support them and encourage them so they can be an effective witness in that community (2956-59)?"

While individual churches and agencies may not have an alignment of mission priorities at the same time, at a high level all agencies and churches share a common mission. This is another reason they should always be in relationship with each other, even if they are not currently partnering in joint ministry. The Peterborough and London groups model how this relationship works and the unity that results (see the Kawartha Youth for Christ and Christian Churches Network of London cases in Appendix F).

If mission alignment is what makes it possible for ministries to work together, then mutual respect is what makes it likely they will actually do so.[72] To respect a person or organization is to acknowledge and appreciate their worth, including the differences that distinguish the two parties. While historically there have been cases, such as the Christian and Missionary Alliance and the Salvation Army, where an agency became a church, this is not the usual experience.[73] The agencies in these studies clearly recognize they are not churches and they show respect for local churches in many ways. The basic level of respect is shown by ensuring their employees are part of a local church (2891-92). But some agencies go further than that. The agencies in London, Ontario are proposing that to be accredited with their group, members will commit to having volunteers and staff approved by their own pastors for their role in the agency (1369-70).

Agencies can respect the fact that the local church, because of its permanence in a location and its full service nature, is in the best position to carry on the work of the agency by caring for people when the agency has done its part (3109-13). Agencies look after specific needs, whether spiritual or material, but for a person to experience Christian life in its fullness, they must do so within a local church. Mutual respect means recognizing the primacy of the local church in the life of the believer. Agencies should therefore work with local churches whenever possible.

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[72] This is another of the qualities of a good relationship that Sherman (1997) found in her study of church-government relations (Sider, Olson & Unruh 2002, 230).

[73] The Salvation Army still describes itself on its website as a social service agency, but also describes its officers as clergy, its soldiers as church members and its corps as churches.

Three of the agencies studied are evangelism ministries and they all recognize

the local church's unique place in discipling new converts (490-96, 622-25, 2204-7).

These agencies support the church by strengthening the local church. One realized it

had to become a permanent fixture in the communities it worked in (665-68) and

partnered with local churches instead of planting its own group in competition with the

local churches. This agency's mission statement acknowledges that their work is not

finished until the new converts are part of a local church (684-85). In another case,

the agency works more broadly than its mission would otherwise mandate because it

has a vested interest in supporting local church health for the benefit of its new

converts (2104-6). On a short term mission trip, an agency ensured everything was

done in conjunction with the local church (232-35). The same agency knows it needs

similar relations domestically (360).

Mutual respect means accepting agencies as a valid expression of the body of

Christ (2506-7). Everyone interviewed agreed agencies serve a useful purpose. The

key attribute of agencies, their independence from the organized church, allows them

to work across all denominational lines (2909-10), to work in closed countries where

the church cannot go (2939-41), to be a sign of Christian unity, to receive grants or

donations that a church would never be able to get[74] and to have access to the widest

possible source of specialized skills throughout the body of Christ.

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[74] Governments, businesses and some donors will not fund 'advancement of religion' but will fund
Christians who are doing good social works (compassion and relief and development ministries).

The agencies recognize they are not self-sufficient and cannot be "lone-rangers." They have decided to be better servants of the church (326-27), including better servants of the local church. In London, Ontario, the agencies spoke very clearly to pastors by calling themselves "servant ministries" rather than "parachurches" (1211-17). Another leader affirms they never want to undermine the organized church (2782-83).

Mutual respect means that living in community is valued. This does not mean that everything an agency does must flow through the local church. Some ministry is done on behalf of the local church but not through it. For example, after affirming local churches, one leader acknowledged that the local church structure cannot be expected to do all the work (2783-86). His organization is deeply committed to the local church and has gone to great length to work out its relationship with the church (3128-44). Some work is of such a scale that broadly-based ministries are required. But regardless, the church and agency leaders in the case studies are well aware that they are part of one community and they are working hard to make sure it is a healthy community.

The desire to serve local churches wherever possible is pervasive in the cases. The development officer of a Bible college travels to local churches to promote the college, but his focus is not just on what the college needs. Being willing to serve, he talks with local church leaders (1513-16) and as a result now allows church members to audit courses at no charge and use the college's library for free (1668-76). In all the case studies, the agency wants to demonstrate its respect for the local church with some form of service.

In return, churches can support agencies by really "owning" or valuing what the agency contributes.[75] When appropriate, what it gains from the agency should become a permanent part of the church. If a church commits to an agency's program, it must carry it through, to respect the investment made by the agency in their church. The program cannot be the "flavor of the month." Agency leaders expressed great satisfaction when they saw churches that really did something with their program and kept at it (422-27 with 450-57; 790-92). In order to be able to make such a commitment to an agency, a church should set its priorities and not spread itself too thin (2486-87).

Many of the cases involved a covenantal relationship (or a written agreement) between church and agency. Some covenants resulted out of a deep relationship that evolved naturally, as in Peterborough (2028-29, 2361-64). The basis for this covenant was their relationship founded on prayer, worship and fellowship. The ministry leaders did not have any purpose in mind other than unity and the improved witness to the community that unity would bring. The opportunity for joint ministry came later. The pastors did not see the covenant as a means to an end, but as an end in itself.

A covenant can guide the general relationship between ministries. One ministry sees a covenant as akin to a marital vow (1573-74). In this case, this ministry has been linked for a long time with several denominations and the covenant reflected their historical relationship. One of their supporting denominations has not signed a

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[75] This is the third of six qualities of good relationships that Sherman (1997) found in church-government relations that overlaps the findings of the church-agency cases (Sider, Olson & Unruh 2002, 230).

covenant because the relationship is entirely satisfactory from its standpoint and the covenant adds nothing tangible (1693-97). While this is true, there is an element to signing a covenant that goes well beyond the tangible: it is a visible expression or sign of an intangible commitment. It is the evidence of the commitment both parties have made to each other. If one party sees it only as a piece of paper, then a covenant will not be meaningful; covenants must be valued by both parties. In a short term situation, or for a specific project, a "memo of understanding" or an agreement might suffice.

Covenants can also guide the working relationship between two parties for joint ministry. In the Child Evangelism Fellowship case, it was a specific joint ministry opportunity that led to the creation of a covenant, but the covenant was a clear sign of the long term commitment being made by both parties. The agency had already decided it needed a permanent presence in the communities in which it ministered and the way to get that was by partnering with local churches (667-78 with 623-25).

The benefit of a covenant is that expectations are spelled out (652-55, 1573-83), it gives the agency insider status with a church or denomination (1587-91) and it gives a church or denomination a sense of ownership and belonging (1600-1601, 1808, 1811-13).

Mutual Vulnerability

There must be an element of trust on both sides for a relationship to work well. Trust is developed from transparency (motives and information are disclosed) and

accountability (each party has the right to confront the other).[76] In short, trust requires mutual vulnerability. Both church and agency must have a realistic assessment of what they are able, and not able, to do well and trust others for the help they need.

The issue of ability is not about whether or not a local church *should* do this or that ministry. In theory, there is nothing agencies do that a church or denomination could not do, given enough people and resources. But for reasons of good stewardship, there are cases where a church may decide not to "reinvent the wheel" (318-20) and so bring in a denominational ministry, agency or even another church to help. In the reverse scenario, the agency's staff and volunteers must constantly keep in mind that the mark of their ultimate success is that their work, directly or indirectly, grows the local church over time. In addition, local churches may have the contacts, infrastructure or permanence that the agency's program needs. Both sides should be able to admit they could benefit from the other without it being seen as a win/lose proposition.

Being vulnerable, Campus Crusade recognized its own limitations and its need for the local church if it was to see its new converts discipled into mature Christians (360). Kawartha Youth for Christ had the same realization (2204-6) as did CEF (622-23). A pastor realized after seven years that he needed help to see his vision for the church realized (32-37 with 48-53 and 76-78). Another pastor saw that his children's ministry was a real problem (842-47). All of these ministries were able to move

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[76] Sherman's study of church-government relations (1997) included the principle of clear communication and accountability (Sider, Olson & Unruh 2002, 231). This validates the finding in this study that covenants (in which expectations are communicated) and accountability promote successful relationships.

forward in pursuit of their missions and visions by humbly accepting help from someone else.

An agency's ministry philosophy may have to change if it wants to partner with churches (605-7 coupled with 560-61, 771-72 and 3246-47). A Campus Crusade ministry, Athletes in Action, provides a good example of doing ministry differently after thinking through its church relations. Rather than running exclusively with its own camps, it trains church staff to run their own (481-83). Churches are also doing this kind of re-evaluation as they think through how they can be effective in today's culture (848-50).

Rethinking the ministry can lead to a complete change of identity; the agency may no longer even think of itself as an agency in its traditional meaning (723-24). The agency faces loss of identity (680-81) if a local church runs an agency's program under its own banner. While donors like to see evidence of their contributions at work, an agency may have to educate its donors to the new way of partnering; where the same work gets done, but with the local church rather than the agency, in the spotlight (3211-14).

Slogans can be a useful way of proclaiming an agency's new way of thinking. Campus Crusade went from "Come *join* us" to "Come *use* us" (461-62). The new slogan places the agency at the service of the local church. CEF began saying it was "coming out to play" (766-67). This was the perfect slogan for a children's ministry and the unspoken words to the slogan are that CEF is coming out to play "with you."

These were not just nice words. The agencies made substantial changes to support the new slogans.

Unlike a church, which would still exist even if every person in the world was a Christian (because worship and community will always be what believers are called to), many agencies could theoretically work themselves out of their reason for being: a high cost for success (2183-85). The willingness even to contemplate the prospect of shutting down, or merging, is a sign of the leader's willingness to put Christ's mission first, ahead of organizational and personal self-interest. "Is there still a reason for us to exist?" is a question all agencies must ask regularly. Churches should ask this too, if they lose their outward focus!

There are real costs in collaborating with other ministries; some are financial but many are not. Non-financial costs include having to put your pride aside and humbling yourself (647-50). You may have to put up with pride or arrogance from other ministries for the sake of advancing your mission (642-47). You may have to be flexible and find new ways to work with others (without giving up your core values) (715-20). Collaboration leads to giving up certain "rights" (591-94); the "right" to act alone (1600); the "right" to get public credit for your work (806-8), and so on. Vulnerability and rethinking your ministry means taking a serious look at how the agency has behaved and calling a "spade" a "spade" (560-61, 591-94, 3100-3105, 3124-26). If partnership is to be meaningful, then agencies will experience some loss of "ownership" over their own ministries (1600-1601) as they seek consensus with the broader church for their work (2192-94).

There is also potential for staff turnover as a ministry rethinks its relationships. Introducing massive change can cause turnover as people reconsider their commitment to the ministry or their ability to perform in the new environment (745-47). They may be fully supportive of the change, but not feel up to it personally. There is also the cost that is inherent in any change program. The cost of building agreement for change with the agency's board and staff; the cost of planning and the cost of potentially continuing with two types of operations during a transition period (3263-66).

The most tangible expression of vulnerability and humbleness is accountability. Different levels of accountability are found in these cases. The attitude survey showed that some people want every agency to be under the authority of a denomination or church, but it is precisely independence that allows agencies to work with so many denominations (2909-10). However, independence does not mean *no* accountability. What follows here is a description of the accountability measures that are seen in the case studies. See page 63 in chapter two for a more complete discussion on how agencies can be accountable.

There is a general accountability that every Christian has to every other Christian (2549-50). A group of Christians acting together is no less accountable. Every agency can implement this accountability by making it easy for anyone to ask questions about their ministry (2899-2901).

Accountability can be made specific by becoming accountable to a particular group that is representative of the church. A good example is seen in the CCNL and

Kawartha Youth for Christ cases, where ministry leaders have formed deep friendships through praying and worshiping together. The Servant Ministries group of agencies has put the association under the authority of the CCNL, the local church association (1241-44). Another way to be accountable is for individual ministries to present their plans and budgets to the group for evaluation (2192-94, 2211-12).

Every Christian is accountable to their local church. The agencies in the CCNL case are proposing that members "commit to working with local churches by having volunteers and staff approved by their pastor for their role in that servant ministry (1371-73)." This would ensure that all agency workers are members in good standing of a local church and are accountable to a spiritual authority.

All EDs are accountable to their boards. This accountability can be made more meaningful by appointing (where by-laws permit appointment) or at least nominating some pastors for election to the board (947-48).

One agency's development department is responsible for accountability (3329-30). Since they are in contact with donors, they report to donors the results of their support.

In Canada, all Christian agencies could be accountable to an independent organization, the Canadian Council of Christian Charities (CCCC), by applying for its Seal of Accountability. Wycliffe Bible Translators and Power to Change Ministries are certified with the Seal of Accountability. The CCNL servant ministries group wants all its members to aspire to this recognition (1269-70). The leader of the Servant Ministries group is Barry Slauenwhite and his ministry, Compassion Canada,

is also certified by CCCC. In the United States, evangelical agencies can become members of the Evangelical Council for Financial Accountability (ECFA). Both organizations require annual proof of adherence to their standards and both do periodic on-site reviews.

There are many ways for agencies to demonstrate accountability. EDs should not settle for just one form of accountability, but should think about an accountability plan with multiple levels of accountability.

Empathy for Constraints and Risks

Pastors have more constraints and risks in a church-agency relationship than agency staff. None of the agency staff mentioned any personal risks in their church relations. The lack of personal risk may hinder them from appreciating the risks taken on by pastors, but they need to understand the issues that pastors deal with.

A primary concern of most pastors is how to allocate a limited budget to do all that they want to do (893-94). Anything an agency can do to lower the cost of participation or to find ways to subsidize the church will be very welcome and a sign of goodwill. It would show great respect for the church's resources and remove one of the barriers to participation (137-41). In the case studies, the agencies that provide services directly to churches found a number of ways to minimize the cost.

One strategy was to plan far enough in advance so that speakers could be brought in to do one tour of a province. A number of churches could then split the

cost (81-82). Cost sharing between the church and agency was mentioned in several

of the cases (895-98) with financial support from donors helping reduce the costs even

further in some cases (404-9). One charity used its own income to help fund a pastor's

mission trip (220-23). In another case the cost was split three ways with the workers

raising their own support for one-third of the cost and the agency and church each

contributing a third (819-22).

In some cases, joint ministry may be possible without requiring any financial

investment from the church (1701-4, 1813-15). One agency used a grant to hire six

workers who were assigned to specific churches for eighteen months (616-18 with

628-33). They earned goodwill by tangibly demonstrating their commitment to the

mission.

Agencies must also consider the personal risks faced by many pastors when they

do ministry together. Agencies may come and go in the life of a particular

congregation, but for the pastor that church is home base. They are concerned about

their reputations and how their congregations will feel about the experience. "Will the

agency do a good job or will the church look foolish?" wondered one pastor (114-17).

Pastors may also worry about disappointing the agency's high expectations (126-28).

Finally, the pastor's reputation with the congregation and community is now tied to an

agency, leaving the pastor at risk (168-69).

These risks are why many pastors rely on their personal acquaintances and

connections to help them decide about partnering with any particular parachurch

ministry (878-79). It is also why an agency will have better success working with

churches if they use their network of contacts rather than advertising or direct mail. The pastors want to know the person they will be working with and be comfortable with them (2466-72).

Strengthen the Local Church

A good relationship should build the local church in some way. Every ministry should think about how it could transfer knowledge and skill to churches so they have greater confidence in what they can do on their own (184-85, 187-90, 205-6).[77] Wycliffe Bible Translators may not need to train church members in translation methods, but it can connect them with overseas churches (3258-60). Campus Crusade trains churches to run their own soccer camps. World Vision Canada is searching its specialized knowledge to find something that could have relevance for the local church in terms of sermon material or training (2826-32). The goal is to build up congregations so they can engage in ministry without relying on professional staff to do all its work (320-22).

Sometimes a church might ask an agency for assistance for something it does not realize it can do on its own. An ED was asked by a local church to come and do ministry for them, yet the church already had everything it needed to do the work itself. His response was, "Why not just do it as a church?" (2125-31). Rather than

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[77] In her study of church-government relations, Sherman (1997) notes that an advantage of partnering is filling in the gaps a church might have in terms of resources or abilities. However, Sherman also notes it is important that the partnership multiply the church's gifts (Sider, Olson & Unruh 2002, 231). This is the idea of strengthening the local church.

doing the ministry, he trained them how to do it themselves and the church proceeded on its own with a new set of skills. The agency lost an opportunity for publicity and expansion of its own program but furthered its mission by training others to do the work that they want to see done. In the end, much greater long term ministry will be the result of training the church rather than undertaking the work directly.

A pastor should benefit from the advantages that an agency can offer. Pastors are already stretched in all that they have to do and anything an agency can do to make their lives easier will be most welcome (318-21). One agency provides tools and resources to make sermon preparation more efficient, and low preparation training programs for their parishioners (370-89). Through a combination of bulk buying and donor support, pastors can purchase excellent materials for about twenty-five percent of the cost (407-9).

As an outside party, an agency can inspire the congregation to a higher expectation for what it can achieve. Their passion and single focus probably means that, in a narrow area, agency workers are out in front of where the congregation is. That is an ideal place from which to lead. They can spur the congregation on to do things they might not normally consider. They can shift the congregation's focus (157-62). Even an agency that does not directly work with a local church can still encourage them (2474-76).

This last key factor in excellent church-agency relations is the most important. It is the foundation upon which all the other relationship-building practices stand. At heart, the church-agency relationship is a personal relationship between a pastor and an agency worker. The relationship between organizations will be no better than the personal relationship (2447-49). Relationships are key to everything about church-agency relations. Good organizational relations start with good personal relations.

There are some interpersonal dynamics that need to be considered and carefully managed if a relationship is to be successful. Agency workers are specialists and are likely to be very passionate and excited about their mission. This may intimidate pastors and church volunteers who do not have the luxury of focusing on a single mission. A pastor candidly admits to being intimidated by an agency's workers, who were overwhelming in their enthusiasm and in their numbers (62-66), but his courage and commitment to his vision overcame his fears. The agency workers had the best of intentions but they need to understand that while their enthusiasm builds confidence, it can also create barriers. Agency staff need to be sensitive to their effect on others.

A personal connection between church and agency is the key to building relationship (881, 885-86). The initial approach will always be easier when the agency has a champion within the church. Agencies wanting to increase the number of churches they are working with should look first to their own workers, volunteers and donors and their church connections. Of course, they should not forget the churches they have already worked with. It is helpful to have an "inside" person or at

least a trusted intermediary to make the initial introduction (864-69, 3423-25) although there still must be mission alignment (3425-27).

External forces may complicate church relations. Wycliffe Bible Translators, which used to fund itself primarily from its missionaries' personal relationships, is moving to a new model based on a worldwide shift in understanding how mission-sending agencies should relate to their overseas mission fields. Agencies are relying more and more on indigenous missionaries rather than sending missionaries out of their country. The indigenous missionaries do not have the personal relationships with the agency's domestic donors that the North American missionaries had, so the donor relationship is put at risk by this change. Wycliffe is working diligently to strengthen its church connections and keep some form of personal connection in place.

Agency staff should take advantage of the local ministerial to build long term relations with local pastors even when they are not doing any joint ministry. Just investing in a relationship and showing genuine interest in pastors as persons will build trust. However, simply knowing someone personally is not enough. Shared activities that are specifically Christian is what fosters deep, meaningful relationships. Praying and worshipping together is foundational (2009-10, 2018-20, 2037-38, 1232-33). Pastor Lloyd Eyre had no difficulty planting a church jointly with Kawartha Youth for Christ because of the strong relationship he already had established with Tim Coles, the YFC executive director (2360-64). He knew they shared the same passion for the church.

Longevity in a geographical area is essential for building strong relationships. In Peterborough, some pastors have served for extended times of twelve to twenty-two years at the same church. Competition is not an issue between them because of their common love for the city (2421-35). Unfortunately, this is not a typical situation. Pastors often move every five years or so without building the rich relationships experienced in Peterborough. Much can be said of the benefits of serving a church long term as pastor.

As people experience relationship with one another, their relationship strengthens. When an agency's team approached one pastor, one team member had been a friend of the pastor in the past, but the rest were unknown to this pastor (97-99, 61-62). After some joint ministry, the pastor referred to these same people as his "leadership buddies" and when he had another need, they were the ones to whom he turned for help (267-69).

Agencies must demonstrate they understand local church issues. It helps if their workers have served as pastors and know what it is like to pastor today (2439-41). Agency workers without pastoral experience could use a sabbatical or a secondment to temporarily serve on a church staff. Failing this, they must make every effort to understand the issues pastors face so they can show pastors how they can help their ministry (2447-49).

Finally, the attitude of an agency's staff is very important (2451-55). They need a spirit of humbleness and not over-promise if they are to have credibility (2441-47).

In fact, they should be sure to model whatever they are trying to get the church to do (104-5).

Summary

Those who participated in the case studies have given a great gift to the body of Christ. Through their vulnerability and transparency, they provided deep insight into successful church-agency relations. The foundation is an authentic personal relationship, not to get something out of the other person but for the pure joy of being in relationship. The ability to think in terms of the global church rather than just in terms of a particular church or agency is essential to unity. A willingness to be vulnerable will build trust.

APPLICATION STUDY RESULTS

Detailed results of the application study are found as the last parts of Appendices J through M. The charities that participated in the application study did not participate in the relationship case studies.

The purpose of the pre-application survey was to determine a starting point for each participant in terms of their church-agency relations and their satisfaction with the relationship's quality. All participants wanted better relations (including the three pastors who completed the survey). One pastor and two agency leaders each mentioned they want more than just a financial relationship. The two agency leaders

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want to partner with churches who are really interested in their cause, not just a specific missionary or program. The pastor wants something to come back to the church to help the church achieve its goals. He wants both parties to gain from the partnership.

The workbook exercise provided some interesting insights:

- Although denominations and their affiliated ministries have a "leg up" on agencies in terms of having a relationship to build upon and common identity with the related churches, they still face many of the same relationship issues that agencies face and could benefit from the relationship principles. However, the denominational participants had difficulty seeing this and therefore thought the discussion questions did not apply to them. Although the study is focused on the church-agency relationship, the principles apply to any relationship between ministries. This should be highlighted in future publications of this study.

- Some of the participants used the guide mainly to validate decisions already made and did not press hard enough (in the writer's opinion) to get the real benefit of the study, which is the generation of ideas for further improvement. These participants were satisfied with existing practices, even when they expressed their desire to the writer for better relations. While it is good to affirm practices that are helpful, it is hard to imagine there is *nothing* that might improve relations still further. Being satisfied with decisions already made is a way of avoiding change and avoiding risk. It is the safe route, and is unlikely to

produce results that are any better than are already being achieved. Church and charity leaders must push through their comfort zone and see their relations from an entirely different angle. External consultation might help stimulate creative thinking. Also, we tend to be blind to the systems and paradigms we operate within, and an external advisor may help identify and critique them. An agency might do a satisfaction survey with both present partners and previous partners who are no longer in active relationship with the ministry. What was their experience with your agency? A church could do what Willow Creek Community Church did, and evaluate its own effectiveness (Willow Creek's experience is documented in a book entitled *Reveal: Where are You?*). This might spur the church to new strategies.

- Another unproductive response was from a church-relations person at an agency who felt their efforts were good enough but that churches were the problem because churches are not willing to work with each other. Regardless of the other party's faults, to make progress one must always look at one's own practices and the options for responding to the situations imposed by external factors.

- The workbook did give people some fresh insights into the relationship. One example was for the same church-relations person just cited, who gained a new understanding of how vulnerable pastors are to the actions of agency staff. Another person shifted from thinking about what the agency wanted to get from denominations, to thinking about how the agency could bless a denomination.

- Several agencies did come up with practical ideas that could be implemented right away. They had other ideas that would require board approval, budget approval or further investigation to determine feasibility. The availability of staff time was a limiting factor in some cases. In this last situation the ideas can be "banked" for consideration in later years.

- Some agencies made reference to their strategic planning process. In these cases, church-agency relations were being considered ahead of the strategic plan process and so could be incorporated into it. This worked well at CCCC because the top level ideas from the workbook could be integrated into a long term strategic plan. It may also be, although this was not the case in any of the application study participants, that the workbook might be used to follow-up a strategic plan that calls for improved church-agency relations. The workbook could either help create the awareness of what can be done with church-agency relations, or it could be a means to achieve a strategic goal. Either way, the church or agency ends up at the same place; a thoughtful analysis of the relationship.

- Some practices may be generic and apply to all charities, but both CCCC and the small local agency found ways to integrate better relations into their core programs.

One church completed the workbook and the pastors met to discuss it with the writer in attendance. They had some very interesting insights. They really appreciated a local Navigator worker, who has worked very hard to connect churches

with other churches in the city. In this case, the agency provided the neutral ground on which the churches could meet without any one church being seen in a leadership role.

The pastors made it very clear how important the principle of a personal relationship is between an agency's field staff and the local pastors. This church does not think of their relationships as organization-to-organization, but person-to-person. They mentioned agency staff that they did not "connect" with, and so do not work with their agencies. They want to get to know the leadership of the agency (especially if local) to understand their values and their heart, before talking about ministry. When they form an external relationship, the relationship remains with the individual, not the organization the individual represents. If their contact were to leave the agency, there is no guarantee the organizational relationship would continue. They would assess the relationship potential by starting all over again to get to know the agency staff. A new agency worker would not get the benefit of the previous worker's personal relationships; each will stand on his or her own.

One central concern in assessing an agency had to do with whether or not the agency *acted* like a church. The pastors are most keen to see how an agency defines itself in relation to the local church. They noted one agency they do a lot of work with (International Teams of Canada) has a vision statement that says, "To see a growing number of churches engaged in their mission of compassionate evangelism" (see Appendix C, #67). The pastors know that the agency's leaders and the local staff they interact with all attend a local church. This knowledge gives them comfort that this particular agency will not try to supplant their church.

The pastors know of quite a few local agency staff who no longer have a home church. These agency workers told the pastors they "visit churches" rather than being a member of a particular church. The writer knows that in some cases their agencies have policies requiring them to be members in good standing with a local church, so it must be questioned how well the agencies ensure their field staff follow their policies. The pastors noted one field worker who does not attend any church and who only sees his manager twice a year (he reports to a person in another country). They see no evidence of any upward accountability. When assessing an agency's field staff, the pastors are interested in the moral, theological, and spiritual qualifications that an agency requires of its staff.

The pastors had a surprising way of handling the potential for conflict with a Christian agency. What the church really wants from an agency is its expertise and connections. If they can get the same from a secular agency, they have no problem partnering with a secular agency doing the same kind of work, instead of a Christian agency. (This supports the writer's observation on page 200, that if agencies no longer existed, donors would probably shift to supporting secular agencies doing the same work, rather than giving more to the local church.) The benefit of working with secular agencies is that the pastors know they will not have a problem competing for the place a local church should have in a believer's life and they still advance their mission.

The goal of this church is to get its members engaged as volunteers either within the local church or out in the world. They prefer lay-initiated outreach rather than

corporate decisions by the church to do outreach. They neither encourage nor discourage donations to agencies.

During the discussion, the pastors realized they had a "gaping hole" in their knowledge of what their parishioners are doing for ministry. They will be surveying their congregation next year and will include a question to find out where they volunteer, so they can think about how to support them. The pastors also realized their small groups are working with various agencies but they did not know which agencies or what work was being done. They decided to find out. They also thought it would be a great idea to commend their parishioners for the Christian work they are doing outside of their church.

The pastors decided to rate their agency relationships from a "one" to a "five." "Five" means a covenantal, long-term relationship in which they are fully engaged, and a "one" means a transactional relationship with no intent for more than the transaction at hand. Then they reviewed their relationships to determine whether they wanted to be more or less engaged with each agency or stay where they are with them.

The meeting focused on existing relationships and their potential. The church would benefit from reviewing its mission and vision to see where an agency might be able to help them. This might awaken them to the potential of new relationships.

EVALUATION OF ESPOUSED THEOLOGIES AND THEOLOGIES-IN-USE

Based on the literature review, the attitude survey, and the case studies, the espoused theologies and theologies-in-use related to Christian structures can now be identified and compared and contrasted with the writer's espoused theology that was developed in chapter three. Probably every theologian, pastor and agency leader would say that they believe all of the following factors are important, but their actions indicate that some have greater priority in determining their actions than others. The most significant theological factors are:

- Mission vs. Structure

  - Those who give priority to mission believe that structure serves mission. They generally understand that individuals are called to play specific roles in advancing the mission and when they respond, they must create structures that enable them to fulfill their calls if no existing structures can be found. Those who place priority on the global community focus on fellowship among all believers across denominational boundaries. Unity is very important, so distinctions of human origin are downplayed and what is held in common, faith and fellowship in Jesus Christ, is made paramount. They place a lot of emphasis on the universal church. They are more aware than most of the kingdom of God and their responsibility as its citizens. The combination of these last two concepts causes them to downplay denominational and organizational divisions.

o Those who give priority to church structure focus on the role of the local church and tend to believe that it is the sole manifestation of the global church. Consequently, the local church alone has responsibility for fulfilling the church's mission, and therefore individuals work on the church's mission only by working through their local churches or its denomination. People focused on the local church tend to have a greater emphasis on maintaining doctrinal purity and see local church leaders as the guardians of the faith. Their concern is to preserve a good witness to the world and fear that unregulated ministries will lead to actions that may harm part of the body of Christ and give people the idea that Christians are divided. They often believe the Bible is the guide for structure and that biblical precedent is required as a test to discern legitimate structures and practices.

o The *People of God* model gives priority to mission, making structure one of the tools used to fulfill the mission. The model acknowledges the special place of the local church and honors it. The model calls for more theological education of agency leaders, answering the concerns of those who want clergy to provide oversight.

- Christological vs. Trinitarian

o Those with a Christological focus tend to have a relatively fixed view of church structure. Their time orientation is historical in nature, looking to the past. While allowing for innovation within the local church, they are

not enthusiastic about new structures augmenting the local church. They
place great importance on biblical precedent.

- o Others focus on the Trinity, and especially the role of the Holy Spirit, who
  extends Jesus' ministry into the present and who is actively at work in the
  world today. Their time orientation is the present and they are looking to
  see how God has provided for his church today. They are therefore more
  open to the idea of fresh structures being used by the Spirit. They do not
  need biblical precedents so much as they need an indication of God's
  blessing today, which is taken as confirmation of the strategies and
  structures they are using.

- o The *People of God* model is Trinitarian, balancing the historical
  incarnation of the Son with the present work of the Holy Spirit and the
  eschatological plans of the Father.

- God's Provision: Finite or Flexible

  - o Some have an implied belief that God has provided a limited amount of
    resources to accomplish his mission and that any diversion away from the
    local church means the local church will lack what it needs. No one would
    state this of course, but the protective stance some people take betrays a
    belief that God has a finite amount of resources to distribute.

- o Others have an implied belief that God is willing to provide as much as is needed and will expand the provision to encompass the range of activity undertaken by his people, however structured or organized.

- o The *People of God* model is based on God's justice, meaning that God has provided sufficient resources for a perfect world and he will provide the resources to accomplish his mission. Righteous behavior between ministries will result in God's approval and his blessing in material and spiritual terms.

- Clergy as Custodians vs. Clergy as Equippers

  - o The need for ministries to be regulated by ecclesial bodies is indicative of a belief that clergy are the custodians of Christian activity in this world. This implies that they have some mediatory role between God and his people and that their leadership extends beyond local church or denominational matters into the lives of their church members.

  - o While order is important to everyone, some people believe order can be maintained without requiring regulation by ecclesial bodies. They see clergy as equipping the saints to go out and use their spiritual gifts for the good of the body. The primary role of clergy in this respect is to equip people to fulfill their calls. No mediation is required because the same Spirit is resident in all.

- The *People of God* model supports the equipping role of clergy. Unity and order is maintained by every Christian adhering to Scriptural teaching in all aspects of their lives. The consequence is that the organizations Christians form will also manifest a "Christian life" corporately.

The above factors seem to be correlated. People who focus on structure often have a Christological focus, seeing clergy as custodians of the faith and a finite amount of resources available to the church. People who focus on mission often have a Trinitarian focus, seeing clergy as equippers of people who will serve God by tapping into the abundance of resources God has provided to his church.

Some of the issues involve mutually-exclusive choices, such as whether the local church is the only manifestation or just one of the manifestations of the body of Christ. But most of the issues are a matter of relative priority. For example, the issue is not really "mission" or "good order," but how to resolve conflicts between pursuit of the mission and maintenance of good order. Does the need to progress in the mission trump the need for order and structure? Some will give greater weight to one than the other and as a result may end up on opposite sides of the church-agency debate. However, it is counter-productive to talk about "sides." People on both "sides" are Christians, members of one family, who share much more in common than they disagree on.

Perhaps part of the problem is that the topic of church-agency relations has been framed as a debate about the legitimacy of agencies. But rather than a "right" or "wrong" answer to the legitimacy question, it is more productive to think of the

tensions as pointing to a better way of working together on the church's mission. The real issue is about how best to make best use of the resources and opportunities God has provided to his church. Christian principles of love, order, unity and voluntary mutual submission hold all the variety of ministries together in a cohesive body of ministries.

All workers in Christian ministry of any sort, indeed all members of the people of God, are fellow-servants of Jesus Christ. Those who work in agencies, and the many more who support them financially, are engaged in the same mission as their brothers and sisters who work in ecclesial bodies or who work alone. They might be regarded as mission entrepreneurs, the source of innovation, fulfilling an important function just as social entrepreneurs do (see page 39). Perhaps they are "gleaners," reaping in the corners of the field where the churches do not reach, so that the whole field is harvested. But most certainly they are the church at work. Their identity is "Christian" or "evangelical," rather than (for example) "Baptist," "Mennonite," or "Pentecostal." Neither structure is a better place to work than the other; both are the church at work. They maintain excellent relations through six key practices:

- Working with those with whom they have an alignment of mission priorities;

- Demonstrating mutual respect for the place of each other's ministries;

- Placing themselves in a position of mutual vulnerability where transparency leads to trust;

- Having empathy for constraints and risks the other party faces;

- Keeping the focus on strengthening the local church; and

- Building personal relationships.

CONCLUSIONS

The empirical research suggests that relations today are better than a generation ago. It is not possible to quantify the change because there is no base line data, so the evidence is qualitative and anecdotal. For instance, Stiller said in his interview that, "no one would call an international meeting today to deal with the parachurch issue." The attitude survey suggests that pastors believe their own relations with agencies are better than what their peers are experiencing. Perhaps pastors with good relations themselves are leaving it to others to raise the issue, and this is why the issue is so quiet today.

The case studies and survey responses of agency leaders indicate that they have taken past criticisms seriously and have taken significant steps to improve their church-friendliness. Agency leaders have accepted responsibility to do their part to build the local church in some way and are redesigning their ministries from that perspective.

There is also a marked trend in Christian culture to a greater awareness of the universal church, or at least the broader church, and the need to engage in incarnational ministry. "We are all members of the body of Christ" is a frequent refrain not only in the survey responses, but also in conversations the writer has held with people on this topic. Books such as Dennison 1999 are widely read and very influential in bringing churches together within their communities (e.g., the Kawartha Youth for Christ and the Christian Churches Network of London cases). Churches that describe themselves as "missional" are quite willing to look past denominational

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distinctives and work with anyone who can help them with their part of the church's mission, whether church or agency. The focus on mission and unity as a priority has brought the church to a new day in relations between ministries.

<center>RECOMMENDATIONS</center>

This study has examined the church-agency relationship and developed a model and practices that will promote healthy church-agency relations. Further research may extend the findings by uncovering practices that are specific to church-church, denomination-denomination, denomination-church, and agency-agency relations.

This study has provided a quantitative baseline for future studies to track the size of the Canadian Christian charitable sector and the attitudes of church and agency leaders towards the relationship. The Canadian sector statistics can be a proxy for American statistics too, since it is most often the case that anything American will be ten times the size of the Canadian (proportionate to the difference in size of our respective populations). If Canada has 6,000 specialized ministries, the United States probably has about 60,000.

With the update on attitudes, a fresh theological model and new insights into relationship practices, what remains is for Christian leaders to take this study to heart, seek God's vision for their ministries, and start forming relationships with other Christian ministries. For the sake of our witness to life under God's rule, to be faithful and obedient disciples of Jesus Christ, to be good stewards of God's resources and to follow the leading of the Holy Spirit who disburses his gifts where he will, all

Christian ministry workers must ensure their structures participate in the community of the church's ministries so that, working together, we can best fulfill the church's mission.

LEADING MINISTRIES INTO CHRISTIAN COMMUNITY:

A PRACTICAL THEOLOGY FOR CHURCH-AGENCY RELATIONS

VOLUME TWO

A THESIS

SUBMITTED TO THE FACULTY OF

GORDON-CONWELL THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT OF REQUIREMENTS FOR THE DEGREE

DOCTOR OF MINISTRY

BY

JOHN PELLOWE

MAY 2008

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ILLUSTRATIONS

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APPENDIX A: THE CANADIAN CHRISTIAN CHARITABLE SECTOR

Source: Canada Revenue Agency online database: http://www.cra-arc.gc.ca/ebci/haip/srch/sec/SrchLogin-e?login=true&searchType=Registered

Downloaded October 2007 by automated script. Details for future comparisons.

1. The entire CRA database of T3010A annual information returns was downloaded.
2. Category codes 30, 31, 32, 34, 36, 37, 38, 39, 40, 41, and 44 are denominational categories. All charities in them are assumed to be ecclesial structures.
3. Category codes blank, 10, 15, 25, 33, 35, 42, 45, 48, and 50 and above (excluding 56 and 57) were assumed to be non-Christian or were trusts rather than charities.
4. In the remaining categories, Christian charities were found by searching for 'Christ' or 'evangel' as full or partial strings, or "Bible," "biblical," "Mennonite," "Baptist," or "church" in field C2 "Program description" or in the name of the charity. It was assumed that a Christian ministry would have some reference to its faith (although a few spot checks turned up some that do not). It was also noticed in spot checks that some Baptist and Mennonite ministries refer to their traditions without using the other terms, so these two terms were added to the search criteria.
5. A significant assumption is that Canada Revenue Agency has correctly entered the data (it is all *transcribed* by CRA staff), that charities have been assigned correct category codes by CRA, and that charities have correctly completed the T3010A form. In fact, CCCC staff have found charities that are incorrectly coded and transcription errors in the database. CRA itself launched a major educational effort last year because a very high percentage of the T3010A forms are incomplete or the charity has not understood how to correctly report their activities. The two lines being used for this study (4500 and 4700) are among the easier to understand and so likely have a better chance of being completed correctly.
6. The attempt was made to separate self-governing agencies from denominational ministries by searching for "No" in field A2, which asks if the charity is a department and "No" in the field A3, which asks if the charity is subordinate to a provincial, national or international organization. A manual search showed many organizations that should have shown up as related to a denomination in fact answered both questions "no." Therefore, there is no way to distinguish with any certainty which charities are agencies and which are denominational ministries. This distinction was dropped from the appendix because anything reported would be misleading.
7. Total donation revenue is line 4500 of the T3010A.
8. Total revenue from all sources is line 4700 of the T3010A.
9. For convenience, the information will be reported as if for the calendar year 2006. However, it is really the information for the most recent fiscal year-end of the individual charities, which may stretch both ways into 2005 and 2007.

Table 2. All Canadian Christian Charities

Category Code	# of Christian Charities	Total Donation Revenue ($ millions)	Total Revenue ($ millions)
01 – Care	161	29.3	419.7
02 – Disaster Funds	4	1.1	1.7
03 – Welfare Corp's	141	30.1	48.8
05 – Welfare Trusts	46	2.9	11.8
09 – Welfare nec	620	74.2	373.5
11 – Services	62	19.2	70.3
13 – Health	17	6.9	14.3
19 – Health nec	59	1.6	22.0
20 – Teaching	462	152.9	1,042.9
21 – Education	96	8.7	27.7
22 – Cultural	251	3.6	26.9
23 – Education	41	2.8	10.6
29 – Education nec	26	2.6	5.9
30 – Anglican	2,026	199.0	367.1
31 – Baptist	2,090	342.9	440.7
32 – Lutheran	1,010	105.8	154.8
34 – Mennonite	644	161.9	245.9
36 – PAOC	1,395	301.8	399.0
37 – Presbyterian	1,090	136.1	227.7
38 – Roman Cath.	4,413	575.0	1,243.8
39 – Other Denom.	11,224	1,510.4	2,245.6
40 – Salv. Army	329	136.2	412.1
41 – Seventh Day	374	94.2	203.6
43 – Religion	162	34.8	86.6
44 – United Church	2,854	270.1	499.8
46 – Conv/Monast.	516	32.3	455.7
47 – Missionary	2,054	658.0	1,164.4
49 – Religious nec	881	123.6	738.4
56 – Camps	357	18.8	95.1
57 – Temperance	12	0.6	1.3
99 – Misc.	10	1.0	8.5
All Christian Charities	33,427	5,038.2	11,065.9
All Non-Christian	48,968	7,665.4	148,019.0
All Charities	82,395	12,703.6	159,084.9
% Christian Charities to All Charities	40.6%	39.7%	7.0%
Specialized Org'ns to All Christian Charities	5,978 (17.9%)	1,205.0 (23.4%)	4,626.1 (41.8%)

APPENDIX B: RELATIONSHIP ISSUES

The five categories of relationship issues found in the Lausanne handbook (K. Price 1983) are listed below. A few additional problem areas within these five categories were added from lists prepared by White (1983, 30-32, 101-11) and Willmer & Schmidt (1998, 175). The friction points are:

1. Dogmatism about non-essentials and differing scriptural interpretations (matters of theology, conviction, terminology, tolerance);
    o Problem Areas:
        ▪ Terminology: words that are loaded with baggage
        ▪ Refusal to forget historical incidents and perpetuating them today
        ▪ Understanding of "the Body" of believers: what it is and how it works
        ▪ Fellowship or separation? Being too quick to stress purity an separation
        ▪ The love-truth pendulum: Love and truth must be kept in balance
        ▪ Guilt by association: "If you associate with them, I'll not associate with you"
        ▪ Denial of liberty of conscience: Imposing on others your own preferences on secondary matters
        ▪ Churches that are focused on the clergy/laity distinction (White)

2. The threat of conflicting authorities (matters of validity, mandate, accountability, fear);
    o Problem Areas:
        ▪ Validity of agencies (White)
        ▪ Personal accountability of agency workers to a local church
        ▪ Corporate accountability beyond the board level
        ▪ Territorialism: claiming rights based on history or expertise
        ▪ Denominationalism: duplication, party spirit and lack of unity on the part of churches. Often new churches are planted with no regard for groups already ministering in the area (White)
        ▪ Fear of loss of power: issues of pride or inadequacy
        ▪ Fear of being swallowed up: larger organizations poaching staff from smaller organizations or overwhelming smaller ministries
        ▪ Lack of accountability by churches for how they use their finances (White)

3. The harmfulness of strained relationships (matters of attitude, prejudice, personality, fellowship);
    o Problem Areas:
        ▪ A superior attitude on both sides
        ▪ Deeply ingrained prejudices that are cultural or national in scope
        ▪ A competitive spirit that is as much among denominations as it is between agencies
        ▪ An unforgiving spirit in organizations that were born out of power struggles, personality conflicts or opposing philosophies
        ▪ Disparaging talk
        ▪ Personnel-stealing (or drawing volunteers/staff from the same well – the local church)
        ▪ Both churches and agencies that are focused too much on a personality leader
        ▪ An indifferent attitude towards unity
        ▪ Agencies not supporting local churches by integrating their converts into congregations (White)

4. The rivalry between ministries (matters of goals, duplication, specialization, umbrellas);
    o Problem Areas
        ▪ Becoming a threat to others because of specialization, similarity or the potential to absorb others
        ▪ pastors feeling they cannot compete with specialist agencies because in comparison their programs and services appear lacklustre (Willmer & Schmidt)
        ▪ Lack of clearly communicated goals: unlike a church, which is clearly understood for what it is, agencies need to explain their aims
        ▪ The growing number of independent ministries due to both more births, the lack of organizational deaths and sometimes unnecessary duplication
        ▪ Lack of relevance and impact in a pagan culture by local churches

5. The suspicion about finances (matters of fund-raising, publicity, overhead, overseas aid).
    o Problem Areas;
        ▪ Competition for money: in 1983 the economic climate was recession and inflation, causing more competition for limited dollars
        ▪ Consequences of this chain of events: questionable fund-raising techniques and inter-organizational squabbling
        ▪ Problems which can be resolved by pastors and boards of local churches: insensitivity to the validity, usefulness and financial needs of agencies, vision that is limited to their own local church
        ▪ Problems which can be resolved by agency leaders: obscure financial reporting, alarming overhead, unwise use of mailing lists and questionable fund-raising techniques
        ▪ Problems that can be resolved by those giving and receiving overseas aid: these issues are specific to overseas missions and are not considered by the writer to be part of the larger church-agency debate
        ▪ Churches that are too focused on their building (White)

These statements were either provided by the organizations or taken from their websites in January 2006. They include agencies, denominational ministries and denominational offices.

1. Acadia Divinity College

Acadia University is a primarily undergraduate institution providing a liberal education based on the highest standards; a scholarly community that aims to ensure a broadening life experience for its students, faculty and staff.

2. Adventive Cross Cultural Initiatives

Adventive Cross Cultural Initiatives exists for the purpose of attracting, equipping, sending and serving the vision of passionate, effective cross-cultural Canadian leaders and teams who are focused on advancing the Kingdom of Christ worldwide.

3. Alberta Bible College

Alberta Bible College is an undergraduate institution of Christian education affiliated with Churches of Christ/Christian Churches, which prepares people for effective service to the church and for proclamation by word and life of the good news of Jesus Christ to all.

4. Alliance University College

Through teaching, learning, and scholarship in the context of Christian community, the Faculty of Liberal Arts at Alliance University College (AUC) promotes redemptive engagement with human society and our natural environment.

5. Arab World Missions

We exist to exalt Jesus Christ through word and deed, making disciples and establishing mature, multiplying churches among Muslims of the Arab world wherever they reside.

Our relationship to the local church:

We view the local church as the primary sending agent of missionaries, and our agency as the conduit that facilitates the church's sending. We highly value the unique church's inherent call and qualifications in the missionary sending process, and encourage the local church to do and be all that it is Biblically called to in world evangelization. We believe that we have unique resources to offer that benefit the sending process, such as experience and expertise in ministry in the Arab Muslim world. We also provide the oversight for field missionaries that local churches can not

provide from a distance. We want to help local churches with our resources and expertise. It is out of allegiance to the church that we require every missionary candidate to be commissioned and sent out by a local congregation. In every strategic endeavor we undertake we strive to consider the perspectives and concerns of local churches at home and abroad. Our goal is to serve your church, to assist the accomplishment of your mission to the Arab World. Our regionally-based representatives each have as one of their specified goals, to assist a number of local churches in mobilizing for world evangelization. Please let us know if you would like to talk with us further about how we may partner together.

A word about our relationship to indigenous national churches:

Our commitment to indigenous national churches is inherent in our mission and vision statements. AWM Mission Statement: Our purpose is to proclaim the Good News of Jesus Christ to Muslims of the Arab world, wherever they may be found, and to help those who believe to be integrated into local churches. AWM Vision Statement: Our vision is to see mature and vibrant churches among Muslims of the Arab world. We believe in the need for those coming to faith to be integrated into autonomous local fellowships. Where there are no churches, they need to be formed through those who come to faith. AWM does not expect or encourage organizational control over the churches or other ministries that have resulted from efforts of AWM missionary personnel. We seek to establish churches that subscribe to the Biblical Christian faith, with the freedom to discern appropriate theological distinctives within that framework. Where the church does exist, we seek to support and encourage its ministry and outreach efforts and to work in partnership.

6. The Arms of Jesus Children's Mission

Recognizing the needs of children and the fact that God loves children, that children had a special place in the ministry of the Lord Jesus, The Arms of Jesus Children's Mission Inc. is a Bible based, evangelical ministry committed under God to:

- Responding to the needs of children, be they physical, emotional, material, and/or spiritual.
- Responding to the cry for help from local churches and groups of believers in developing and/or poor countries in their efforts to help and minister to children.
- Responding to the desire of Christians in North America and other countries to reach out and help children of the world, this by:
    - Providing the opportunity for prayer support.
    - Providing the opportunity for financial support.
    - Providing the opportunity for Christian service.
    - Providing a credible means whereby children can be helped.
    - Providing food for the hungry.

- o Providing water for the thirsty.
- o Providing homes for the homeless.
- o Providing healing for the sick.
- Providing opportunities for teens from Canada and the U.S. to visit various countries and to participate in doing medical work, construction, relief, development and evangelism.
- We recognize that many people have a real burden, a need to reach out to, and help children but do not know where to start, or what to do. The Arms of Jesus Children's Mission will facilitate such a need.

7. Asian Outreach International (Canada)

Winning Asians for Christ.

8. Associated Gospel Churches

We exist to glorify God by partnering together in obedience to the Great Commandment and the Great Commission.

9. Association of Baptists for World Evangelism

ABWE is determined, under God, to be a spiritually empowered family of servants committed to glorifying Him. We will follow Christ's command to preach the gospel throughout the world. As representatives of our sending churches, we boldly evangelize, disciple, train leadership and establish reproducing Baptist churches in agreement with our doctrinal statement. We are committed to integrity, excellence, compassion and accountability until our Lord returns.

- We are committed to exercising the spirit of Christ in our dealings with churches, missionaries, donors, and critics.
- We are committed to the priority of the local New Testament church and its leadership, pastors and deacons.
- We are committed to providing faithful service for the local churches as they send out their missionaries.
- We are committed to the principle of accountability between the mission, missionaries, and supporting churches.
- We are committed in concert with our sending churches to maintaining high standards for all ABWE personnel.
- We are committed to the New Testament principle and practice of evangelism, discipling, and planting reproductive Baptist churches.
- We are committed to a program of church planting that has national leadership, ownership, and stewardship in view from the inception.
- We are committed to a fiscal responsibility in serving our supporting churches and missionaries.

10. Atlantic Baptist University

The provision of quality university education firmly rooted in the Christian faith.

11. Avant Ministries Canada

To glorify God by helping others enjoy His presence through planting and developing new churches in the unreached areas of the world.

12. Awana Clubs Canada

To reach the youth of Canada with the Gospel of Jesus Christ, and train them to serve Him. For 30 years, Awana Clubs Canada has been accomplishing this purpose with God's help, and in partnership with you (the leaders of our local congregations).

13. Baptist Convention of Ontario & Quebec

The Convention supports and enables our member churches to be healthy, mission-minded congregations as we serve God together.

14. Barry Moore Crusade

To go wherever God calls us.

15. Bethesda Christian Association

Bethesda's mission is to support people with disabilities and their families with the attitude and motivation like that of the Good Samaritan. Primarily, Bethesda supports individuals who have developmental disabilities. In keeping with the "Good Samaritan Rule", Bethesda will act, within its abilities, to support persons with varying disabilities.

16. The Bible League of Canada

We are called by God to provide Scriptures and training worldwide, so that people prepared by the Holy Spirit will be brought into the fellowship of Christ and His Church.

17. Biblical Museum of Canada

The Biblical Museum of Canada - Quest Exhibits presents accurate facsimiles of historical artifacts of cultures and civilizations that provoke memory and inspire vision. In this unique museum we see the entire flow of human history, both good and evil events with their meaning. This includes some outstanding examples of persons whose positive achievements range over many different fields of endeavor. These are role models to inspire visitors to become part of the history of those who transcend self to serve others and so to make this a better world.

18. The Billy Graham Evangelistic Association of Canada

The Billy Graham Evangelistic Association is a nondenominational evangelical Christian organization created to support the ministry of Billy and Franklin Graham in spreading the Gospel of Jesus Christ throughout the world, by any means available.

19. Briercrest Family of Schools

To call students to become fully devoted followers of Jesus Christ.

20. Calgary Pregnancy Care Centre Association

The Calgary Pregnancy Care Centre is a Christian charity that seeks to care for those impacted by crisis pregnancy and any resulting challenges and to educate individuals concerning sexual realities.

21. Camp Mini-Yo-We

To reach and disciple young people for Jesus Christ through excellence in camping and retreat programs.

22. Campus Crusade for Christ Canada

Campus Crusade for Christ, Canada seeks to glorify God by making a maximum contribution toward helping to fulfill the Great Commission in Canada and around the world by developing movements of evangelism and discipleship.

23. Canadafire Ministries

Canadafire exists to train, resource, encourage + connect students and campus organizations for the purpose of change.

24. Canadian Baptist Ministries

The purpose of Canadian Baptist Ministries is "to unite, encourage and enable Canadian Baptist churches in their national and international endeavours to fulfill the commission of our Lord Jesus Christ, in the power of the Holy Spirit, proclaiming the gospel and showing the love of God to all peoples.

Our Beliefs

We believe that the local church is the centre of mission. We exist to serve local churches in their mission efforts - to be a resource in planning and implementation, a sounding board, and a partner in learning.

Our Relationship to the Churches

Canadian Baptist Ministries was conceived as a means for Canadian Baptist churches to join hands and reach out around the world for Christ. We see ourselves as the servants of the local churches and their conventions and unions in accomplishing that purpose.

25. Canadian Bible Society

The Canadian Bible Society exists to promote and encourage, without doctrinal note or comment, the translation, publication, distribution and use of the Scriptures throughout Canada and Bermuda, and to co-operate with the United Bible Societies in its worldwide work.

26. Canadian Food for the Hungry

(Our mission is being implemented) when a community and its people…

- are advancing towards their God-given potential
- are equipped to progress beyond meeting their basic needs
- have a growing group of Christians among them, who are loving God and one another, living compassionately and reaching out to serve others.

27. Canadian National Christian Foundation

To advance the Kingdom of God by encouraging biblical stewardship and using the time, talent and treasure that stewardship releases to fund and guide Christian ministries and charities.

28. Cause Canada

Inspired by our faith in Christ and the inherent dignity of every person, CAUSE seeks to alleviate poverty and injustice through long-term partnerships that empower communities to respond to their own needs.

29. Child Evangelism Fellowship of Canada

To evangelize boys and girls with the Gospel of the Lord Jesus Christ and to establish (disciple) them in the Word of God and in the local church for Christian living.

CEF cares about establishing children in Bible-believing churches **--** Evangelized children need to be in the local church where they can continue growing on a regular basis. In this way, CEF serves the church and assists in the goal of church growth.

Child Evangelism Fellowship of Canada is committed to the principle of carrying out ministries to children in close relationship, where possible, with local evangelical churches, and to the continuing development of church related ministries as a special emphasis.

30. Children's Homes International

To increase awareness of the community to the needs of homeless, orphan, and disadvantaged children in our world.

To meet the need of children who are at risk in developing countries.

To equip nationals to provide leadership, promote and offer this ministry in their country to homeless, orphan and disadvantaged children.

To bring honour to God by providing a caring and exemplary service.

31. Christar (International Missions in Ontario)

The mission of Christar is to glorify God by establishing churches, primarily within least-reached Buddhist, Hindu, Muslim, and Asian communities worldwide. In this endeavor, we partner with churches to send out missionaries who proclaim the gospel and equip the body of Christ.

32. Christian Aid Mission

To establish, encourage and strengthen an indigenous, new testament witness for our Lord Jesus Christ among all nations, by providing material and spiritual aid to Christians who are impoverished, few or persecuted; and to encourage Christian witness and ministry to the international community in Canada.

33. Christian Association of Pregnancy Support Services

CAPSS is a national organization dedicated to encouraging, equipping and establishing pregnancy care ministries in communities across Canada.

34. Christian Blind Mission International

To rescue and restore people trapped in poverty by disability.

35. Christian Business Ministries Canada

To impact Canada and the world by saturating the business and professional community with the gospel of Jesus Christ by establishing, equipping and empowering effective ministry teams where we work and live that present everyone "complete in Christ".

36. Christian Children's Fund of Canada

Christian Children's Fund of Canada reaches out around the world to children in need, families and communities of all faiths to demonstrate Christ's love.

37. Christian Horizons

Serving the person with exceptional needs . . .

- We strive to provide an exceptional quality of life by offering real choices for individuals with exceptional needs and their families.

- With a number of residences, respite care homes and retreat facilities, we create a fulfilling and purposeful place in society for exceptional people.
- Since 1965, we have helped exceptional people and their families experience Christian fellowship and growth.

38. Christian Reformed World Relief Committee of Canada

To engage God's people in redeeming resources and developing gifts in collaborative activities of love, mercy, justice, and compassion.

39. Christian Research Institute - Canada

The Mission of CRI is to provide Christians worldwide with carefully researched information and well-reasoned answers that encourage them in their faith and equip them to intelligently represent it to people influenced by ideas and teachings that assault or undermine orthodox, biblical Christianity. "Lovingly providing trustworthy scriptural answers . . .to everyone who asks." (1 Peter 3:15)

40. Christians Influencing Education

In dependence upon the Holy Spirit, and in obedience to God′s Word we will seek to work with organizations to enable and to equip their personnel to live integrated Christian lives that are manifested in a closer communion with God, transformed character, living in harmony with other workers, and are effective in relationships and work in both the secular and Christian communities.

41. Compassion Canada

In response to the Great Commission, Compassion Canada exists as an advocate for children, to release them from spiritual, economic, social and physical poverty and enable them to become responsible and fulfilled Christian adults.

42. Cornerstone Christian Counselling Centre

Cornerstone Christian Counselling Centre is a Jesus-focused ministry to set people free through counselling, teaching, training and equipping.

43. Crossroads Christian Communications

The key objective of Crossroads Christian Communications Incorporated is to add to and bring unity to the Body of Christ through direct and indirect evangelism; to enhance and augment the ministry of the local church; and to build understanding, credibility and attractiveness of life in Jesus Christ.

This is accomplished by the creative use of television and other media together with other activities which respond to the mission conscience and needs of the constituency.

The responsibility for outreach is to the world. Outside North America, C.C.C.I. responds only to requests from organized and established Christian leadership. The role is as a catalyst to the development of indigenous and self-supporting ministry.

44. Emmanuel Relief and Rehabilitation International of Canada

We are:

- Church Centred - Emmanuel partners with local churches and serves under their authority. People Centred - Emmanuel's staff takes God's love into towns, villages and homes.
- Impartial - Emmanuel meets the needs of people regardless of their race, gender, colour or religion.

Our ministries are:

- Self-Reliant - Emmanuel's projects build the self-reliance and dignity of those involved.
  Grass Roots - Emmanuel's projects meet basic needs and use simple technology, easy to replicate.
- Holistic - Emmanuel attends to the needs of the whole person: spiritual, emotional, social and physical.

45. Equipping Christian Workers Society

Our mission, therefore, is to prepare, send and support evangelical missionaries to assist the church around the world to be:

1. responsive to the poor
2. sensitive to the Holy Spirit
3. focused on personal evangelism
4. practically engaged in strengthening the Body of Christ

46. Every Home For Christ Canada

To equip and mobilize Christians to pray for the harvest and present the gospel of Jesus Christ home by home throughout the world, making disciples in all nations.

EHC is committed to fulfilling the great commission of Christ in this generation. As Jesus Himself said, "this Gospel of the Kingdom will be preached in the whole world as a testimony to all nations, and then the end will come." We are driven by determination to obey our Lord and complete the mission He gave us: to take his message of salvation to every people group in every place on earth.

47. Far East Broadcasting Associates of Canada

Far East Broadcasting is a nondenominational, international Christian radio network that broadcasts the gospel in more than 150 languages from 32 transmitters located throughout the world.

48. Fellowship of Faith for the Muslims

Fellowship of Faith for the Muslims wants to help you pray and work for the salvation of Muslims everywhere, including the ones next door. FFM is a prayer, information and literature service for Christians who are concerned with sharing the Gospel with Muslims. We are a service ministry--we don't send out missionaries ourselves--and we are interdenominational and international in our focus.

49. Focus on the Family (Canada) Association

Focus on the Family is a charitable organization, built on Christian principles, which supports, encourages and strengthens Canadian families through education and resources.

We are a champion for the family, providing resources and solutions that work.

Our vision is rooted in the foundational teachings of Jesus Christ. Our aim is to promote love for God and love for our neighbours. The family, as the heart of Canada, is the first place we look to strengthen relationships to reflect the love of Christ.

Program Descriptions:

Focus on the Family's *Partner Church Program* places resources in the hands of church leaders to enhance the church's effectiveness in reaching the hearts of family members of all ages. Our goal is to work with the church to help strengthen families and help those that may be hurting.

The *Clergy Care Network* is a ministry based out of Focus on the Family Canada. With the support of Canadian denominations, we exist to provide confidential support and encouragement to Canadian pastors, their spouses, and children.

50. Frontiers Christian Ministries

Our passion is to glorify God by planting churches that lead to movements among all Muslim peoples through apostolic teams in partnership with others who share this vision.

51. Full Gospel Bible Institute

FGBC offers college level education in biblical studies that integrates spiritual formation in all its fullness, incorporating academic excellence, Christian world view, and Christian character development.

FGBC is a college community equipping students to serve, empowered by the Holy Spirit, as Jesus Christ's ambassadors in the home, the marketplace, and the church.

FGBC fosters a biblical view of life as understood in the Pentecostal and Evangelical traditions.

52. Galcom International

Galcom International is involved in a worldwide radio ministry committed to reaching the unreached people groups with the Word of God.

53. The Gideons International in Canada

The mission of The Gideons International In Canada is to communicate the gospel of Jesus Christ, through personal evangelism and Scripture distribution, in Canada and worldwide, so that people may receive eternal life.

54. The Good News Broadcasting Association of Canada

The mission of The Good News Broadcasting Association of Canada (BB) is to lead people into a dynamic relationship with God.

55. Gospel Recordings of Canada

To ensure the effective communication of the Gospel of Jesus Christ to unreached and non-literate peoples.

56. Grace Mission Inc. of Canada

Unleashing the Power of the Gospel through National ministers in Haiti and Mexico

57. Greater European Mission

The Purpose of Greater Europe Mission is to assist the peoples of greater Europe in building up the body of Christ, so that every person is within reach of a witnessing fellowship.

58. Haven Ministries Association

To communicate God's love in the person of Jesus Christ through Word and music, helping people overcome the storms of life.

59. Hockey Ministries International

To reach the world of hockey; every player, every team; every arena, every where.

60. Hope International Development Agency

HOPE exists to improve the supply of basic human necessities for the neediest of the needy in the Third World through self-help activities, and to challenge, educate, and involve North Americans regarding development issues.

61. Impact North Ministries

To serve as partners with First Nations leaders for the development of worshiping, purposeful, life-giving, local churches.

62. I.N. Network Canada

To create effective partnerships in evangelism, discipleship and community development.

63. In Touch Ministries of Canada

To lead people worldwide into a growing relationship with Jesus Christ and to strengthen the local church.

64. InterAct Ministries

To glorify God by fulfilling the Great Commission among unreached people groups.

65. Insight for Living Ministries

Committed to excellence in communicating the truths of Scripture and the Person of Jesus Christ in an accurate, clear, and practical manner so that people will come to an understanding of God's plan for their lives, as well as their significant role as authentic Christians in a needy, hostile, and desperate world.

66. International Student Ministries Canada

To reach the nations by training international students to be disciple-makers.

67. International Teams of Canada

Mobilizing international teams to build transforming communities.

Vision - To see a growing number of churches engaged in their mission of compassionate evangelism.

68. Interserve Canada (BMMF/International Service Fellowship)

To make Jesus Christ known through wholistic ministry, in partnership with the global church, amongst the neediest peoples of Asia and the Arab World.

69. Intertribal Christian Communication (Canada)

The mission is to glorify God in all aspects of its ministry. Knowing that Christ could return for His Church at any time, we, as an evangelical organization, have as our mandate the responsibility to produce and/or distribute Christian media that:

1. Will sensitively confront the unbeliever with the Gospel of Jesus Christ (Evangelizing)
2. Is culturally relevant to the Aboriginal people in Canada and the United States (Contextualizing)
3. Will speak to the current issues that challenge Aboriginal peoples in the world today (Communicating)
4. Will aid in equipping the Aboriginal church in areas of teaching and discipling by having resources available to them for these purposes.

70. Inter-Varsity Christian Fellowship of Canada

The transformation of youth, students and graduates into fully committed followers of Jesus Christ.

Note: The Local Church

The local church, intentionally and unintentionally, influences educational communities through its programs and young people. Inter-Varsity's work is a focused mission among the same communities sharing the church's purpose. This creates a partnership between the local church and Inter-Varsity on campus.

Off campus, Inter-Varsity contributes to the church through its partnership in training and teaching out of its organizational strengths in Bible teaching and youth work. In return, we receive the church's fellowship and support. Thus we work in teams formed of people from the church – staff and volunteers, allied with the purpose of building people of influence who, together, can build the Kingdom of God in the world.

71. Into All The World

A mission enabling society.

72. Jewels for Jesus Mission

To provides information, support and assistance in examining life options to those experiencing an unplanned pregnancy based on biblical principles.

73. Jews for Jesus

We exist to make the Messiahship of Jesus an unavoidable issue to our Jewish people worldwide.

74. Kawartha Lakes Bible College

Kawartha Lakes Bible College is committed to the building up of the church of the Lord Jesus Christ. In whatever sphere our graduates may be directed, our goal is to see them better equipped and prepared to build into the spiritual lives of others.

75. LAMP (Lutheran Association of Missionaries and Pilots)

We are a cross-cultural ministry sharing Jesus Christ with God's people in remote areas of Canada.

76. Latin America Mission (Canada)

Latin America Mission (Canada) Inc. is an international community of men and women who, motivated by their love for the Lord Jesus Christ and in obedience to His commands, encourage, assist and participate with the Latin Church in the task of building the Church of Jesus Christ in the Latin world.

77. The Leprosy Mission of Canada

To secure prayer, financial and personnel support for ministering in Jesus' name to the physical, societal and spiritual needs of victims of leprosy and similar afflictions.

78. Lighthouse Harbour Ministries

To love and honour God by serving the seafarers of the world in word and deed.

79. Living Bible Explorers

Living Bible Explorers (LBE) is a nondenominational Christian Charity that is committed to helping children, youth, and their families become productive, responsible and spiritually mature individuals. This will be accomplished through building of relationships between individuals and LBE's staff and volunteers within a safe environment and programs, sharing God's love through life witness and the gospel of Jesus Christ.

80. Lutheran Bible Translators of Canada

To help bring people to faith in Jesus Christ through Bible translation and literacy work.

81. Mission Aviation Fellowship of Canada

We exist to demonstrate God's love through aviation, communications, and logistics to meet spiritual and physical needs.

82. M2/W2 Association

Transforming lives - One relationship at a time

83. Maritime Christian College

To edify and equip Christians for active roles in the Lord's service in accordance with the teaching, principles and Spirit inherent in the Word of God.

84. Mennonite Collegiate Institute

Our purpose is to educate young people in an Anabaptist/Christian context, seeking to develop their God-given potential in terms of physical, intellectual, aesthetic, emotional, social and spiritual wellbeing; and to develop in them an appreciation of our Mennonite heritage.

Our aim is that our students accept Christ as Lord and that they be disciples who express Christian hope by serving others, promoting peace, and providing Christ-like leadership within the church community and secular world.

85. Mission Possible Canada

Pursuing our mission to evangelize the children of Haiti and the Dominican Republic, we are reaching the new generation for Jesus Christ.

86. Montreal Youth For Christ

YFC is committed to impacting the youth of Montreal. Through broad exposure to the message and training those who respond, leaders will surface who will help to shape our nation's future.

87. Moody Bible Institute

Under the authority of God and His Word and in commitment to Christ and His Church the Moody Bible Institute exists to equip and motivate people to advance the cause of Christ through ministries that educate, edify and evangelize.

88. MSC Canada

The mission of MSC Canada is to encourage and support service for the Lord by assembly-commended workers, in compliance with scriptural guidelines, government legislation and agreements with other organisations with which MSC is associated.

Service for the Lord may take the form of evangelism, church planting, teaching the Word of God ministering to human need and any support activities which contribute to these.

The primary focus is on workers who are commended from Canadian assemblies to serve in other countries and who are not employees of other Canadian mission organisations.

89. Muskoka Baptist Conference

Muskoka Baptist Conference, as a ministry of the churches of the Fellowship of Evangelical Baptist Churches in Canada, serves these churches and their institutions and others of like faith and order. True to our founding conviction to address the

needs of the whole person and the whole family, we will with integrity and balance provide in a wholesome, caring, spiritual atmosphere of Christian fellowship, a vacation opportunity, training for Christian service, Bible centered ministry and personal spiritual enrichment.

90. Mustard Seed Mission Canada

Our purpose is to provide indigenous people with education, clean water, health care and job training within each of the communities we serve.

91. New Direction for Life Ministries of Canada

Creating a safe place for same-gender attracted people to journey towards wholeness in Christ.

92. Navigators of Canada

To advance the Gospel of Jesus and His Kingdom into the nations through spiritual generations of labourers living and discipling among the lost.

93. Nazarene University College

To prepare men and women for leadership and service in the church and society through excellence in academic programs, the integration of faith and learning and the experience of Christian community [from our perspective within the Wesleyan-evangelical tradition].

94. Nipawin Bible Institute

To see people intimately know God and the Bible, grow spiritually in a vibrant community of faith, and serve faithfully in the world with integrity, passion and relevance.

95. Northwest Baptist Theological College and Seminary

Northwest considers its primary mission to be the recruiting, equipping and sustaining of new leadership for the Fellowship of Evangelical Baptist Churches, an indigenous group of conservative Baptist churches numbering over 500 and spread from Newfoundland to British Columbia.

96. OMS International – Canada

OMS International is an evangelical, undenominational, faith mission founded to reach around the world with the good news of Jesus Christ. Its ministry – in partnership with national churches – includes 1) aggressive evangelism 2) forming believers into self-governing, self-supporting and self-propagating churches 3) training national believers for leadership and 4) joining them in partnership to reach the world.

97. Open Doors with Brother Andrew

To strengthen and equip the Body of Christ living under or facing restriction and persecution because of their faith in Jesus Christ, and to encourage their involvement in world evangelism by:

- Providing Bibles and literature, media, leadership training, socio-economic development and through intercessory prayer;
- Preparing the Body of Christ living in threatened or unstable areas to face persecution and suffering; and
- Educating and mobilizing the Body of Christ living in the free world to identify with threatened and persecuted Christians and be actively involved in assisting them.

We do so because we believe when one member suffers, all members suffer with it (1 Corinthians 12:26), all doors are open and God enables His Body to go into all the world and preach the Gospel.

98. Operation Mobilization Canada

OM's role in the body of Christ is to motivate, develop and equip people for world evangelization, and to strengthen and help plant churches, especially among the unreached in the Middle East, South and Central Asia and Europe.

Note: their vision includes "partnering with churches."

99. Prairie Bible Institute

To educate Christians with excellent Bible teaching, biblically integrated under-graduate education and graduate cross-cultural missions education, which challenge students to understand their connection and responsibility to the Body of Christ and its global mission, and for the purpose of preparing students for a God honouring life of service to kingdom work.

100. Precept Ministries

Precept Ministries exists to assist the local church in the task of "Establishing People in God's Word."

101. Pregnancy Resource Centre of Moncton

The mission of The Pregnancy Resource Centre of Moncton, in accordance with its Christian worldview and in partnership with the Christian community, is to uphold the sanctity of human life through the creation of a loving, learning, redemptive, and supportive ministry environment as it pertains to pregnancy care and sexuality.

102. Providence College and Seminary

To glorify God by educating Christians at a university level in an evangelical community

103. Ray of Hope

To demonstrate the love of Christ to those who are disadvantaged, marginalized and/or in conflict with the law.

104. Ravi Zacharias International Ministries

To support, expand and enhance the preaching, teaching and vision of Ravi Zacharias. Distinctive in its strong evangelistic and apologetic foundation, it is intended to touch both the heart and the intellect of the thinkers and opinion-makers of society with the truth of the Gospel of Jesus Christ.

105. Radio Bible Class (Canada)

To make the life-changing wisdom of the Bible understandable and accessible to all.

106. Redeemer University College

The mission of Redeemer University College is: first, to offer a university-level liberal arts and science education which is Scripturally directed and explores the relation of faith, learning and living from a Reformed Christian perspective; and, second, to support research and creative endeavour in this context.

Central to this mission are the following objectives: to equip students for lives of leadership and service under the Lordship of Jesus Christ; to advance knowledge through excellence in teaching and in scholarship; to be an academic community in which faculty, staff and students can develop intellectually, socially and spiritually; to reach out through academic service to society; and in all these things to glorify God.

107. Regent College

Pursuing attentiveness to what God is doing in the world, we are committed to a global perspective in our teaching and learning. We are committed to theological education that enables the whole people of God for service in all contexts. We are committed to worship as the central expression of who we are as an academic community. We are committed to transdenominational scholarship that serves, nurtures, and attends to the whole church. We are committed to the historic Christian faith and to its particular expression in evangelicalism. We are committed to the vital place of the arts and the Christian imagination in both our teaching and learning. With the ultimate goal of deepening our love for God, we are committed to the mutual influence between academic pursuits, faith and piety. As the anchor of our curriculum, we are committed to the unique authority and trustworthiness of the Bible. We are committed to theological reflection that fosters generous service to the world.

We are committed to the formation of a Christian mind through an inter-disciplinary approach to theological education.

108. Rehoboth Christian Ministries

In obedience to the will of God, Rehoboth shall convey God's love to persons with disabilities and their families by making room for them through personal support, advocacy, and public education and by providing them with opportunities for personal growth and meaningful participation in society.

109. Rio Grande Bible Institute (Canada)

The challenge of reaching Latin America is continually increasing. It is the goal of the Rio Grande Bible Institute to help meet that challenge by training workers for the Spanish-speaking world. To the staff of RGBI impacting Latin America is a ministry, not a job.

110. Rocky Mountain College

Rocky Mountain College is a learning community of Christians committed to developing students who will be effective agents of spiritual, moral and social transformation everywhere for the glory of God.

111. Samaritan's Purse - Canada

Samaritan's Purse is a nondenominational evangelical Christian organization providing spiritual and physical aid to hurting people around the world. Since 1970, Samaritan's Purse has helped meet the needs of people who are victims of war, poverty, natural disasters, disease, and famine with the purpose of sharing God's love through His Son, Jesus Christ. The organization serves the Church worldwide to promote the Gospel of the Lord Jesus Christ.

112. SCA International

SCA International exists to glorify God by proclaiming the gospel of Jesus Christ to the people of North America whose circumstances do not provide them easy or traditional access to the Church for any number of reasons, including social, emotional, physical and cultural isolation.

In addition, we aspire to disciple those that come to Christ through such proclamation. We desire to reach those in situations where the evangelical community does not go normally — in prison, in fishing villages, truck stops, rodeos, fairs, music festivals, industrial locations, on First Nations reserves, and in other relatively remote areas.

113. The Scott Mission

We are a Christian nondenominational agency in down-town Toronto for the poor of our community. We have multi-faceted ministries for the homeless, needy families,

shut-ins and children and youth. We seek to bring physical, spiritual and emotional wholeness to our friends who look to us for help. Our Staff is comprised of committed men and women from many different churches.

114. Scripture Gift Mission (Canada)

Scripture Gift Mission is a Christian charity producing free Bible resources for people all around the world. SGM resources bring God's hope and love to people in all kinds of situations from everyday life to street children, AIDS-infected communities, prisons, pregnancy crisis care and refugees.

115. Scripture Union

Working with the churches, Scripture Union Canada aims to make God's Good News known to children, young people and families and to encourage people of all ages to meet God daily through the Bible and prayer so that they may …

- Come to personal faith in our Lord Jesus Christ
- Grow in Christian maturity
- Become both committed church members and servants of a world in need

116. Send International of Canada

Starting churches where there are none by
Evangelizing the unreached,
Nurturing disciples, and
Developing leaders from among the national people

A Commitment To the Local Church

We believe that close partnership with the local church is key to operating a ministry above reproach. We work closely with churches in sending countries to recruit and serve their missionaries. We work with local churches in ministry areas as they establish new churches. Under the local church, we work in cooperation with other similar missions.

117. SIM

The purpose of SIM is to **glorify God** by *planting, strengthening, and partnering* with churches around the world as we:

- evangelize the unreached,
- minister to human need,
- disciple believers into churches,
- equip churches to fulfill Christ's Commission.

118. Steinbach Bible College

The mission of Steinbach Bible College is to equip students for advancing the work of God in the world.

119. Teen Challenge Inc.

To operate faith-based residential drug and alcohol rehab centres funded entirely by donations providing spiritual, academic and vocational training, equipping individuals to return to society as responsible citizens.

120. Toronto City Mission

Toronto City Mission exists to share the love of God with inner-city families living in needy communities throughout Toronto. We are committed to integrating the word and deed of the Gospel; understanding and breaking cycles of poverty; and partnering with local churches. Our programs are offered to participants regardless of race, religion, gender, age or sexual orientation.

121. The Toronto Jewish Mission

To share the gospel of Jesus Christ with the Jewish people of Toronto and elsewhere,

To strengthen the faith of Jewish people who have put their trust in Jesus Christ as their Saviour and Messiah

To promote Christian interest and love for Israel.

122. Trans World Radio (Canada)

The mission of Trans World Radio Canada is to assist the Church to fulfill the command of Jesus Christ to make disciples of all peoples by using mass media to:

- proclaim the Good News about Jesus to as many people as possible;
- instruct believers in Biblical doctrine and daily Christ-like living; and
- model our message through our internal and external relationships.

Vision: Trans World Radio, along with the other major international Christian broadcasters, is committed to enabling every man, woman, and child to turn on their radios and hear about Jesus in a language they understand, so they can become followers of Christ and responsible members of His Church.

123. Trinity Western University

The mission of Trinity Western University, as an arm of the Church, is to develop godly Christian leaders: positive, goal-oriented university graduates with thoroughly Christian minds; growing disciples of Christ who glorify God through fulfilling the Great Commission, serving God and people in the various marketplaces of life.

124. Union Gospel Mission Vancouver

Union Gospel Mission offers hope to hungry, hurting and homeless men, women, youth and children in Vancouver and the Lower Mainland of B.C. by sharing and practically demonstrating the gospel of Jesus Christ, providing without discrimination:

- Basic necessities and practical assistance;
- Effective recovery programs which offer freedom from addictive lifestyles;
- Educational and job-readiness programs which equip for successful living; and
- Outreach programs which provide encouragement, support, counselling, spiritual guidance and referral services.

125. Vision Ministries Canada

To help change the spiritual landscape of Canada by:

- Multiplying effective new churches
- Helping existing churches toward greater health
- Encouraging the leaders of existing churches
- Developing a supportive network of churches and church leaders.

126. The Voice of the Martyrs

The Voice of the Martyrs exists to glorify God by being Canada's effective and reliable source of information and support of persecuted Christians around the world.

127. Welcome Hall Mission

(Welcome Hall Mission) provides a variety of community services throughout Montreal and has a commitment to empower people in need by responding to their spiritual, emotional and physical needs.

Welcome Hall Mission offers a second chance, a brighter tomorrow, respect and care to each of the men, women, youth, and children who come through its doors. Based on a Judeo-Christian tradition of charity, the Mission's work caters to everyone regardless of their origins or beliefs.

128. Western Christian College

In partnership with the churches of Christ, Western Christian exists to provide Bible-centered education to develop servant leaders for the church.

129. The WHY Encounter

The WHY Encounter is committed to initiating, encouraging and mobilizing Christians to fast and pray on a continual basis for people in their local cities and communities.

130. World Hope International – Canada

World Hope International Canada is a faith-based relief and development organization, seeking to bring hope and healing to a hurting world.

World Hope Canada volunteers partner with individuals and organizations from around the world to promote justice, encourage self-sufficiency, and inspire hope through programs such as economic development, leadership and skills training, child sponsorship, and community health education.

131. World Mission Prayer League

We are a Lutheran community committed to:

- know Christ;
- pray for the advance of His kingdom;
- share the Gospel and ourselves with those who do not know Him; and,
- encourage Christians everywhere in this global task.

132. World Radio Missionary Fellowship in Canada

For 75 years, HCJB World Radio's passion has been making disciples of Jesus Christ. Using mass media, healthcare and education, we are doing whatever it takes, so all may hear … and know … and grow … and pass it on.

Working with partners around the globe, we now have ministries in more than 100 countries. The gospel is airing in more than 120 languages and dialects. Thousands of our healthcare patients are meeting Jesus. Nationals are being trained as missionaries, pastors, broadcasters and healthcare providers.

Our goal: For everyone on earth to hear the gospel in a language they can understand, be transformed, become active, vital parts of the Body of Christ, then impact their neighborhoods and nations.

133. World Mission to the Deaf

As the Lord enables the mission will include the following:

- Employing, sending out and directing Christian missionaries to preach the gospel to the deaf.
- Establishing, maintaining and conducting churches, schools and missions to carry on the teaching of the gospel to the deaf.
- Conducting public or private meetings of a religious and evangelistic nature.
- Establishing, maintaining and conducting classes for the deaf in academic and vocational subjects and also in religious education and paying instructors therefore.
- Providing medical assistance.

- Receiving, acquiring and holding gifts, donations, devises and bequests.
- Doing any and all things, which are incidental or conducive to attainment of the above.

134. World Relief Canada

World Relief Canada partners with the Evangelical Church in Canada and overseas to respond to the basic needs of the world's most oppressed, poor and suffering people, empowering them to meet their own needs in the name of Jesus Christ.

135. World Team

To glorify God by working together to establish reproducing churches among unreached peoples of the world.

136. World Vision

World Vision is an international partnership of Christians whose mission is to follow our Lord and Saviour Jesus Christ in working with the poor and oppressed to promote human transformation, seek justice and bear witness to the good news of the Kingdom of God. We pursue this mission through integrated, holistic commitment to…Partnerships with churches that contribute to spiritual and social transformation.

137. WorldServe Ministries

WorldServe Ministries serves the suffering and persecuted Church around the world. WorldServe encourages, supports, equips and strengthens our suffering brothers and sisters in order to continue the advancement of the Gospel and the expansion of church planting movements around the world.

138. Wycliffe Bible Translators Canada

To empower indigenous peoples worldwide for spiritual, personal and social growth through Bible translation and other language-related ministries.

139. The Yonge Street Mission

Yonge Street Mission is called to demonstrate God's love, peace and justice to people living in economic, social and spiritual poverty in Toronto.

140. Young Life of Canada

(Our ministry is) loving teenagers, building friendships with them and participating with them in a variety of activities creating an environment where the love of God is experienced and the Gospel is communicated.

APPENDIX D: ATTITUDE SURVEYS

Two surveys were conducted over a nine week period ending February 5, 2006. There were 136 respondents to the parachurch leaders' survey of which 99 were CEO's. The survey of pastors and denominational leaders had 376 respondents of which 250 were senior pastors and 28 were denominational officials. The two samples should be considered as representative of the samples themselves rather than as representative of all parachurch CEO's or church leaders because there may have been a non-response bias. The CEO survey is representative with respect to gender. The survey data was tested for significance by Dr. Mary Thompson of the University of Waterloo Survey Research Centre.

A copy of both surveys follow below and then the actual results.

SPECIAL NOTE: The survey questions were designed early in the research process. Based on what has been learned since then, many questions would be worded differently if doing it again.

THE INSTRUMENTS

AGENCY LEADERS' SURVEY

Introduction

1. Would you like to be notified when the survey results are published?
        Yes   No

About Your Ministry

2. Name (optional)
3. E-mail (optional)
4. Position in charity
        CEO/Executive Director or equivalent (the person who reports directly to the board
        Senior staff member (reports to CEO or equivalent)
        Other
5. What type of ministry are you most like?
        Camp City Missions Counselling/Crisis   Educational Institution
        Evangelism   Media (electronic, print, programming)
        Relief/Development   Other
6. Is your organization an independent ministry (ie. not set up by a denomination or church)?
        Yes   No

7. Do you consider your ministry to be:
    Protestant – Mainline
    Protestant – Evangelical
8. Which country are you located in?
    Canada   United States

About You

9. What is your gender?
    Female   Male
10. What is your age?
    < 45   45 – 55   56 – 64   65+
11. Did you have a theological degree prior to coming to your current position?
    Yes (includes if you were within a year of graduation when hired)
    No
12. In the following table, please indicate for each type of academic achievement what
    you status is. You need to have at least one answer for each row.

	No, I do not have this	Yes: Theological	Yes: Other
Certificate			
Diploma			
Degree – Bachelor			
Degree – Master			
Degree – Doctor			

13. Have you ever served on the pastoral staff of a church?
    Yes   No
14. Are you credentialed as a pastor?
    Yes   No
15. When you were first recruited to your current organization, you were recruited
    directly from:
    Self-employment
    A local church or denominational office
    Government
    A for-profit business or professional practice
    A secular non-profit organization
    Another parachurch ministry
    A school you were studying at
    Other
16. Your work history at the time you were first recruited to your current organization
    included paid employment with (check as many as apply):
    None – this was my first job
    Self-employment
    A local church or denominational office
    Government
    A for-profit business or professional practice
    A secular non-profit organization
    Another parachurch ministry
    Other

17. Aside from spiritual considerations, please indicate in rank order what you believe qualified you to lead your ministry: (please be sure to select an answer for each line).

1st 2nd 3rd 4th N/A

Experience
Education
Personal Characteristics
Other

18. If you selected 'other' as a reason for being hired, what was the reason you were thinking of?
19. When you were appointed to your current position, were you:
An outside hire   A promotion from within
20. What training did you have that was specific to preparing you for parachurch leadership?
None   Other

Theological Position on Parachurch Ministries

21. Do you regard a ministry linked to a denomination or church as a parachurch ministry?
Yes   No   Comment
22. If a parachurch ministry could fulfill its mission without needing the help of, or serving, local churches, would it still have a legitimate role in the kingdom of God?
Yes   No   Comment
23. How do you define the Church?
All believers in Christ
The organized church
Other or comment
24. Which statement comes closest to your understanding of why parachurch ministries exist?
Parachurches are doing the work the church should be doing but isn't
Parachurches augment the work of the church by doing what the church isn't well-equipped to do
Please elaborate:
25. Why do you think there has been such proliferation of parachurch ministries?
26. Please list the major contributions you feel the parachurch movement is making to the kingdom of God today. Check as many as apply.
Renewal
Innovation
Specialized ministries
Able to reach certain people easier than the church can
Gives the local church more options for ministry
None
Other

27. Please list the major problems you feel the parachurch movement presents to the
kingdom of God today. Check as many answers as apply.
Competition with churches for money
Competition with churches for volunteers
Too many doing the same thing
Lack of accountability to the Church
Lack of accountability to anyone
None
Other

Experience with Local Churches

28. In your experience, local churches tend to be:
Open to working with parachurch ministries
Open to working with parachurch ministries but with some reservations
Closed to working with parachurch ministries
Comment
29. Is partnership with local churches a priority for your ministry?
Yes   No   If 'Yes', how is it evident?
30. Do you teach and encourage new believers reached by your ministry to join a local
church?
Yes   No   N/A – our ministry is not evangelism   Comment
31. Please describe the ways you expect your staff to relate themselves to local
churches. Check all that apply.
No explicit expectations
Must be a member of a local church
Must volunteer in a local church
Other
32. Would you rather find new donors by:
Going through the local church to reach them (such as speaking at services)
Going directly to individuals (such as by advertising or direct mail)
No preference
Comment

Quality of Church/Parachurch Relations

33. How would you describe the general state of church/parachurch relations today?
Good (the relationship tends to be mutually beneficial)
Indifferent
Not good (the relationship tends to be one-sided or competitive)
Comment
34. Do you think that ministries related to a denomination or church have easier access
to those related churches than independent ministries?
Yes   No   Comment
35. What are the key factors for a successful church/parachurch relationship?
36. Please share any other comments or ideas you may have on the relationships
between parachurch organizations and local churches.
37. Please list any books, papers, or other references you think would be helpful in this
research.

Introduction

1. Would you like to be notified when the survey results are published?
        Yes   No

About You

2. Name (optional)
3. E-mail (optional)
4. Position in charity
        Senior Pastor of a church
        Pastor on church staff but not Senior Pastor
        Denominational Official
        Other
5. Number of years in ministry.
        < 5   5 – 10   >10
6. Size of church in terms of the number of members and adherents.
        < 100   100 – 500   501 – 999   1,000 – 3,000 > 3,000
                Denominational Office
7. Which Christian tradition do you identify most closely with? (This is not asking
        what specific denomination you are with.)
        Anabaptist
        Anglican
        Baptist
        Charismatic
        Holiness
        Lutheran
        Methodist
        Pentecostal
        Presbyterian/Reformed
        Other
8. Is your church part of a denomination or like structure or is it independent?
        Denomination or like structure   Independent
9. Do you consider your church:
        Protestant – Mainline
        Protestant – Evangelical
10. Which country are you located in?
        Canada   United States
11. What is your gender?
        Female   Male
12. What is your age?
        < 45   45 – 55   56 – 64   65+
13. Please indicate your highest theological education
        No formal theological education   Bible College Seminary   Other
14. Have you ever worked or volunteered for a parachurch ministry full-time?
        Yes   No

Theological Position on Parachurch Ministries

15. Do you regard a ministry linked to a denomination or church as a parachurch ministry?
> Yes   No   Comment

16. If a parachurch ministry could fulfill its mission without needing the help of, or serving, local churches, would it still have a legitimate role in the kingdom of God?
> Yes   No   Comment

17. How do you define the Church?
> All believers in Christ
> The organized church
> Other or comment

18. Do you affirm the theological legitimacy of an independent parachurch ministry?
> Yes   No   Comment

19. Do you feel the 'electronic church' (such as a televangelist) is different from other parachurch groups?
> Yes   No   Comment

20. Which statement comes closest to your understanding of why parachurch ministries exist?
> Parachurches are doing the work the church should be doing but isn't
> Parachurches augment the work of the church by doing what the church isn't well-equipped to do
> Please elaborate:

21. If a church member gives their volunteer service in a parachurch ministry, is that service as acceptable to you as volunteer service within your church?
> Yes   No   Comment

22. Why do you think there has been such proliferation of parachurch ministries?

23. Please list the major contributions you feel the parachurch movement is making to the kingdom of God today. Check as many as apply.
> Renewal   Innovation   Specialized ministries
> Able to reach certain people easier than the church can
> Gives the local church more options for ministry
> None   Other

24. Please list the major problems you feel the parachurch movement presents to the kingdom of God today. Check as many answers as apply.
> Competition with churches for money
> Competition with churches for volunteers
> Too many doing the same thing
> Lack of accountability to the Church
> Lack of accountability to anyone
> None
> Other

Experience with Parachurch Ministries

25. Have you or your church had positive experience with parachurch staff? This
    question is asking about your experiences with individuals who are attached to
    a parachurch ministry, not your experience with the parachurch organizations.
    Yes (please give an example)
    No (please go to the next question)
    N/A (I've not had any experience with parachurch staff)
    Example
26. Have you or your church had negative experiences with parachurch staff? Again,
    this question is concerned with individuals, not organizations.
    Yes (please give an example)
    No (please go to the next questions)
    N/A (I've not had any experience with parachurch staff)
    Example
27. Have you used the skills and specialties of parachurch ministries to benefit your
    church? This and the following questions relate to the parachurch organization
    as a whole.
    Yes   No   Comment
28. Have you done any ministry in partnership with a parachurch ministry? An
    example might be sending your members on an overseas missions trip arranged
    by a parachurch.
    Yes   No   Comment
29. Do you feel that the parachurch movement is a major drain on your church's
    income?
    Yes   No   Comment

Quality of Church/Parachurch Relations

30. How would you describe the general state of church/parachurch relations today?
    Good (the relationship tends to be mutually beneficial)
    Indifferent
    Not good (the relationship tends to be one-sided or competitive)
    Comment
31. Are you more receptive to a parachurch ministry that is related to your
    denomination than an independent ministry?
    Yes   No   Comment
32. What are the key factors for a successful church/parachurch relationship?
33. Please share any other comments or ideas you may have on the relationships
    between parachurch organizations and local churches.
34. Please list any books, papers, or other references you think would be helpful in this
    research.

	Parachurch	Church
1. Do you regard a ministry linked to a denomination or church as a parachurch ministry?		
Yes	53%	41%
No	44%	54%
2. If a parachurch ministry could fulfill its mission without needing the help of, or serving, local churches, would it still have a legitimate role in God's kingdom?		
Yes	63%	60%
No	33%	32%
3. How do you define the Church?		
All believers in Christ	87%	74%
The organized church	11%	3%
4. Which statement comes closest to your understanding of why parachurch ministries exist?		
Parachurches are doing the work the church should be doing but isn't.	11%	19%
Parachurches augment the work of the church by doing what the church isn't well-equipped to do.	84%	75%
5. Please list the major contributions you feel the parachurch movement is making to the kingdom of God today. Check as many as apply.		
Renewal	52%	30%
Innovation	74%	55%
Specialized ministries	91%	89%
Able to reach certain people easier than the church can	80%	68%
Gives the local church more options for ministry	63%	40%
None	0%	1%
Other	24%	11%
6. Please list the major problems you feel the parachurch movement presents to the kingdom of God today. Check as many answers as apply.		
Competition with churches for money	43%	48%
Competition with churches for volunteers	39%	40%
Too many doing the same thing	24%	32%
Lack of accountability to the Church	34%	59%
Lack of accountability to anyone	30%	55%
None	14%	8%
Other	46%	25%

	Parachurch	Church
7. How would you describe the general state of church/parachurch relations today?		
Good (the relationship tends to be mutually beneficial)	50%	50%
Indifferent	30%	31%
Not Good (the relationship tends to be one-sided or competitive)	16%	14%
8. Parachurch: Do you think ministries related to a denomination or church have easier access to those related churches than independent ministries? Church: Are you more receptive to a parachurch ministry that is related to your denomination than an independent ministry?		
Yes	81%	53%
No	16%	41%
9. In your experience, local churches tend to be:		
Open to working with parachurch ministries	34%	
Open to working with parachurch ministries but with some reservations	60%	
Closed to working with parachurch ministries	10%	
10. Is partnership with local churches a priority for your ministry?		
Yes	85%	
No	13%	
11. Do you teach and encourage new believers reached by your ministry to join a local church?		
Yes	83%	
No	2%	
N/A – Our ministry is not evangelism	15%	
12. Please describe the ways you expect your staff to relate themselves to local churches. Check all that apply.		
No explicit expectations	16%	
Must be a member of a local church	60%	
Must volunteer in a local church	24%	
Other	46%	
13. Would you rather find new donors by:		
Going through the local church to reach them (such as by speaking at services)	37%	
Going directly to individuals (such as by advertising or direct mail)	43%	
No preference	33%	

	Parachurch	Church
14. Do you affirm the theological legitimacy of an independent parachurch ministry?		
Yes		72%
No		14%
15. Do you feel the 'electronic church' (such as a televangelist) is different from other parachurch groups?		
Yes		61%
No		33%
16. If a church member gives their volunteer service in a parachurch ministry, is that service as acceptable to you as volunteer service within your church?		
Yes		78%
No		14%
17. Have you or your church had positive experience with parachurch staff? This question is asking about your experiences with individuals who are attached to a parachurch ministry, not your experience with the parachurch organizations.		
Yes		82%
No		8%
N/A – I've not had any experience with parachurch staff		10%
18. Have you or your church had negative experiences with parachurch staff? Again, this question is concerned with individuals, not organizations.		
Yes		46%
No		45%
N/A – I've not had any experience with parachurch staff		9%
19. Have you used the skills and specialties of parachurch ministries to benefit your church? This and the following questions relate to the parachurch organization as a whole. An example might be a parachurch that trains your members to evangelise.		
Yes		72%
No		27%
20. Have you done any ministry in partnership with a parachurch ministry? An example might be sending your members on an overseas missions trip arranged by a parachurch.		
Yes		73%
No		25%

	Parachurch	Church
21. Do you feel that the parachurch movement is a major drain on your church's income?		
Yes		7%
No		88%
Demographics		
22. Gender		
Female	21%	10%
Male	79%	90%
23. Age		
< 45	22%	36%
45 – 54	42%	35%
55 – 64	29%	24%
65 +	7%	4%
24. Theological Education		
No formal theological education	47%	8%
Bible College		27%
Seminary		53%
Other		12%
Parachurch leaders:		
Certificate	18%	
Diploma	21%	
Bachelor	26%	
Master	37%	
Doctor	6%	
25. Parachurch: Have you ever served on the pastoral staff of a church? **Church: Have you ever worked or volunteered for a parachurch ministry full-time?**		
Yes	48%	26%
No	52%	74%
26. Are you credentialed as a pastor?		
Yes	41%	
No	59%	
27. Parachurch: Is your organization an independent ministry (ie. not set up by a denomination or church)? **Church: Is your church part of a denomination or like structure or is it independent?**		
Denomination or like structure	19%	87%
Independent	81%	13%

	Parachurch	Church
28. Did you have a theological degree prior to coming in to your current position?		
Yes (includes if you were within a year of graduation when hired)	44%	
No	56%	
29. Are you credentialed as a pastor?		
Yes	41%	
No	59%	
30. When you were first recruited to your current organization, you were recruited directly from:		
A local church or denominational office	17%	
Another parachurch ministry	17%	
A secular non-profit organization	5%	
Government	2%	
A for-profit business or professional practice	20%	
Self-employment	16%	
A school you were studying at	9%	
Other	15%	
31. Your work history at the time you were first recruited to your current organization included paid employment with (check as many as apply):		
A local church or denominational office	32%	
Another parachurch ministry	26%	
A secular non-profit organization	13%	
Government	9%	
A for-profit business or professional practice	46%	
Self-employment	34%	
None – this was my first job	4%	
32. (CEO's only) When you were appointed to your current position, were you:		
An outside hire?	64%	
A promotion from within?	36%	
33. What training did you have that was specific to preparing you for parachurch leadership?		
None	36%	
Other	64%	
34. Number of years in ministry		
< 5		12%
5 - 10		18%
> 10		70%

	Parachurch	Church
35. Size of church in terms of the number of members and adherents:		
< 100		31%
100 – 500		49%
501 – 999		8%
1,000 – 3,000		4%
> 3,000		1%
Denominational Office		7%

APPENDIX E: DEMOGRAPHICS OF AGENCY LEADERS

VALIDITY

Of the 136 respondents to the agency leaders' survey, 99 are current EDs. (The others were mostly senior leaders, board chairs or retired EDs). The vast majority of the current EDs (91%) head up evangelical ministries with the other 9% leading mainline ministries. All but one of the CEO's is resident in Canada. The one exception is located in the United States.

Appendix A shows there are about 6,000 specialized ministries in Canada. Based on the mandatory annual charity return (T3010A), 67% report no full-time employees. They are apparently run entirely by volunteers or part-time staff. This leaves approximately 2,000 agencies with at least one paid full-time staff. The 99 ED respondents therefore represent approximately 5% of all agency EDs in Canada. This is a very good participation rate and the results should be broadly representative of at least Canadian evangelical agency EDs.

It should be noted that the statistical analysis did not result in many significant correlations, so no interpretation can be done.

The key results are:[78]

Gender:	Male:	84%	Female:	16%	
Age:	< 45:	23%	45-55:	44%	
	56-64:	27%	65+:	5%	
Prior theological degree:	Yes:	44%	No:	56%	
Theological degree now:	Yes:	53%	No:	47%	
Theological education now:	Certificate:	18%	Diploma:	22%	
	Bachelor:	24%	Master:	35%	Doctor: 7%

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[78] In future demographic analysis, ethnic variables should be considered.

Served on a church staff: Yes: 50%   No: 50%

Credentialed: Yes: 41%   No: 59%

Recruited from:[79]   For-profit sector: 37%   Government: 2%
                        Christian ministry: 32%   School: 9%
                        Secular Non-profit: 5%   Other   14%

Why hired (could pick multiple answers):   Education: 9%
                        Experience   50%   Personal Characteristics: 47%

When appointed CEO, were you: An outside hire?   64%
                                 An internal promotion?   36%

What training did you have specific to preparing you for parachurch leadership?
                                 None: 36%   Other: 64%

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[79] The survey assumed everyone was recruited. It did not allow the possibility of a person founding an
agency. In future surveys, this should be incorporated into all relevant questions.

Summary of the Case Scenarios

Campus Crusade for Christ Canada (page 312)

Glenn Driedger, now the Crusade's Director of Church Relations, was pastor of a church in a small Manitoba town. His dream was that his parishioners would share their faith and transform their town. After seven years and no evangelism, Campus Crusade came and showed his church how to do outreach events, even providing speakers for them. Later they took Glenn and others on short term mission trips where they learned more about doing evangelism. Glenn's church had excellent results and his parishioners got evangelism into their hearts. They sustained their highly successful evangelistic work after Glenn left the church to join Campus Crusade.

Leonard Buhler, now the president of Campus, was a member of the Crusade team that came to Driedger's town and tells the story from his point-of-view as well.

Child Evangelism Fellowship Ontario (page 325)

CEF was in a crisis. It had a reputation as a 'has-been' ministry and a trend of declining numbers. A new CEO was brought in to rejuvenate the ministry and quickly realized CEF had to change how it operated. Previously it had always done its own ministry without any partnerships. CEF rethought everything it did and set out to work through partnerships with local churches. It has been highly successful and both CEF and its partner ministries have seen incredible growth in numbers and effectiveness.

Christ the Living Word Alliance Church was losing members because it did not have a good children's program and the pastor knew something had to change. His church was turned around by CEF's children's program.

Melodie Bissel (executive director) and Rod Valerio (senior pastor) tell how their ministries benefited from co-operative ministry.

Christian Churches Network of London (page 339)

More than one hundred and thirty churches have covenanted with each other and created a group to build relationships between churches for a more effective witness to the city. The group was founded at the instigation of some business people who were involved in both churches and parachurches as significant donors. Based on success with the pastors, parachurch leaders were challenged by CCNL and the donors to create their own group. More than one hundred parachurch ministries have since banded together and in a bold statement of their belief about church/parachurch relations, they voluntarily made their group subordinate to the board of CCNL. Both groups are relatively new and are still developing but already there are benefits.

Barry Slauenwhite (president of Compassion Canada and convenor of the servant ministries (parachurch) group) and Terry Ingram (senior pastor of Oakridge Presbyterian Church and convenor of CCNL) explain what CCNL is all about.

Emmanuel Bible College (page 347)

This college began as a denominational ministry but now is interdenominational. Over time, its denominational ties have weakened and today it is effectively independent. It realized a few years ago that its relationship to local churches had become quite distant and so set out deliberately to strengthen its relationship with both its constituent denominations and their churches. The fruit of this work is a better understanding of the local church's needs and new programs and services to meet those needs. Technically it is not an agency, but it is struggling with all the same issues and is an example of how ties can be established with multiple denominations at the same time.

Derrick Mueller (President), Ryan Erb (Director of Institutional Advancement) and Gary Bateman (board member – a lay person representing the United Brethren Church in Canada) review the significance of covenants between ministries.

Kawartha Youth for Christ (page 360)

A group of pastors in Peterborough, having discovered they each had attended the same PromiseKeepers event, decided to start meeting for prayer. Out of this came a group of about nineteen churches and ten parachurches who made a covenantal commitment with each other. They call themselves *Church in the City* and regard their individual ministries as expressions of the one Church in Peterborough. They consider themselves as serving the people of the city and not just their own members. They have already jointly planted a church, created an after-school program at the request of the mayor and were the only group able to respond when a devastating flood hit the city. Kawartha Youth for Christ provides the administrative support to help the group function.

Tim Coles (executive director of Kawartha Youth for Christ), Lloyd Eyre (senior pastor of Peterborough Free Methodist Church), and Glenn Duncan (facilitator of Church in the City), share their thoughts on church/parachurch relations.

World Vision Canada (page 377)

World Vision International has done much soul-searching on its relationship to the local church, both in resourcing countries such as Canada and also in countries they work in. It has specifically addressed such issues as accountability, respect for church traditions (and their governance structures), and World Vision's responsibility as a major international ministry. It recognizes that over the years, the ministry was first dependent on the local church and then independent of it. Now it has chosen interdependence as the desired relationship. It very much sees itself as an agent of the global church on special assignment to the poor. It is searching for the contribution it can make to the local church in Canada.

Dave Toycen (president of World Vision Canada) and Don Posterski, (director, Christian Commitments / Faith & Development, World Vision International) review World Vision's position on its relationship with the church.

Wycliffe Bible Translators Canada (page 387)

Wycliffe is in the midst of change. Not only is it getting more difficult to find Canadian missionaries who are able to raise their own support, the whole *modus operandi* of Bible translating worldwide is in upheaval. Rather than sending missionaries overseas, more and more translation is being done by national translators

working in their own language. In the face of all this change, Wycliffe is rethinking the way it works with local churches based on what local churches expect of it.

Dave Ohlson (CEO), Keith Pickerill (Director of Development) and Jim Maley (Missions Program Director at Metropolitan Bible Church) discuss the type of relationship an overseas ministry can have with domestic churches.

Background Information and How to Read the Cases

Four of the following cases (Campus Crusade for Christ, Kawartha Youth for Christ, Child Evangelism Fellowship and Emmanuel Bible College) were written based on transcriptions of presentations given at the September 2005 Canadian Council of Christian Charities Annual Conference in a double workshop entitled "Church/Parachurch Relationships" and follow-up interviews.

Two other ministries were interviewed later on the topic (World Vision Canada and Wycliffe Bible Translators Canada). Finally, the understanding of *community* in the city of Peterborough that comes out in the Youth for Christ case was so refreshing and successful in the writer's opinion, that the idea of the body of Christ coming together in a particular geographical location needed further investigation. The writer had spoken at a meeting of the Christian Churches Network in London, Ontario in the spring of 2005 (CCNL) and felt their association, although different in operational detail from the Peterborough group, was one in spirit and mind with them and would provide another inspirational option for the church.

The cases are named for the parachurch (aside from CCNL) because in each case it is the parachurch that took the initiative to think through their relationship with local churches and initiate changes that reflected their theology and values. The churches are representative of the many churches each parachurch is in relationship with who have responded to the parachurch's new way of thinking.

Special note to the reader:

The interviews and presentations were transcribed almost verbatim. The transcriptions capture the personality and passion of the interviewee. Each person has approved the transcripts, but would polish them up given the chance. The transcripts are heart-warming and inspiring precisely because they are so 'raw' and unmediated. Please read them in that spirit. They are excited and passionate about what they have to share. Also, the individuals gave their *own* views. Unless they refer to official documents and pronouncements, their comments should be considered as personal.

2   Glenn Driedger, Pastor, Carman Pentecostal Assembly at the time of this story.
3   Now Director, Church Relations, Campus Crusade for Christ, Canada

4   *Workshop presentation at the CCCC annual conference September 27,*
5   *2005 and in-person interview November 3, 2005*

6

7   I grew up in a really conservative area of southern Manitoba. I had
8   parents who were fine Christians but who didn't really impact my life spiritually.
9   I never had a heart after God in my younger years. When I reached the age of
10   twenty-eight, we had this Christian neighbour, Frank. What I saw in Frank was
11   that he was always relaxed, he was always comfortable with who he was, and he
12   always had this attitude that God was going to take care of us. Frank would come
13   into my house and he'd walk by everything that you all know represents the world
14   and everything else that was sitting in our house and he wouldn't say a word. He
15   would just love us. I have never met a man in my life who was so natural and so
16   comfortable with who he was as a Christian. That was intriguing to me.

17

18   That winter, after we had done some combining together, Frank invited
19   nine of us rebel Mennonite kids who had left the church young to a Bible study
20   that he was doing in his home. That winter all nine of us committed our hearts to
21   the Lord. I was 28 years old. I just wanted to be like Jesus. I liked how natural
22   Frank was about his faith. Frank talked about Jesus. He just wanted to be a
23   Christian.

24

25   Four years later, I started Bible college and four years later we graduated
26   from Bible college and were invited to pastor this church in Carman, Manitoba. I
27   looked at this church and all I saw was opportunity. I saw lots of Mennonite
28   young families that had the same background as I did, who had left the church. A
29   lot of the guys in this community were away from God. I just thought "You know
30   Lord, this is a perfect fit for me."

31

32   I had a dream for my church, even though it was a church that was cold
33   and dead and not friendly and not well respected in the community. I had a dream
34   for that church that we could help every person in that church family become a
35   little bit more like Christ. I wanted them to come to that place where they could
36   have the freedom from Monday to Saturday to tell their story in a way that
37   wouldn't turn off the community. They would do it just like Frank did – it's just
38   fun to be a Christian, it's good. They'd be thinking, "God will help me somehow,
39   even though interest rates are high, or whatever other problem we're facing
40   today." We preached from that perspective.

41

42   As a rookie pastor, I went in there and I hounded and harangued our
43   people – "If you really love Jesus, you'll tell everybody you know. Bless you
44   Sister, bless you Brother." I pushed and I sold and I preached and I taught –
45   "Evangelism, you've got to be able to tell your friends about Jesus!"
46
47   After a number of years of doing that (and God forgive me for being quite
48   so pushy), I realized that every one of those people in my church wanted to tell
49   people about Jesus, but didn't know how. They didn't know how to articulate
50   what it was exactly that they wanted to say. They knew it in their mind, but they
51   didn't know how to get it out in a way that was comfortable for them.
52
53   In about year seven, Campus Crusade had what they called a Leadership
54   Ministries team in Winkler, a town about thirty miles from us. It was a group of
55   about ten people in that community (most were business people). This
56   Leadership Ministries group, they had started a project that they were going to
57   take all across Manitoba. It was called *Power to Change*. It was not the 'end all
58   and be all,' the only way to go. But it was a great program. *Power to Change*
59   was the start of something that changed the way that we thought as a church.
60
61   Campus asked for a meeting with the ministerial and got it. They were
62   new to us. We hadn't been aware of them as a ministerial. As a pastor, I was
63   pretty intimidated by them when they came. Parachurch workers always come in
64   multiples! If they would just come one at a time, instead of six at a time, it
65   wouldn't be so threatening. They came in very vibrant, very excited, a "you've
66   gotta' do this" kind of attitude. In their exuberance it felt a little bit intimidating.
67   We have our own visions and our own projects for our churches, so saying "okay"
68   to them means, "What don't we do now to accommodate this?" I think that
69   played into the other pastors' decisions not to participate. The other pastors
70   thought they'd be doing something more for Campus Crusade than for
71   themselves.
72
73   The Campus people said, "Glenn, this is what we can help you do in your
74   community. We'll try to bring together some prayer meetings in your community
75   as we start to pray for this and this is how we might use this opportunity as a tool
76   to impact your town. We'll come in and we'll teach your people how to share
77   their faith in a three-minute slot." I thought, "That's kind of cool! I've always
78   wanted them to be able to do that." They said, "We'll bring in some speakers.
79   We'll bring you Archie McLean, the former CEO of McCain Foods. We'll bring
80   you Marilee Dawn from Vancouver. She's a children's minister. And we'll let
81   you do some outreaches with them. It will cost you very little, because we're
82   sharing them all across the province."
83
84   I thought, "I want to do this, because they're telling us they're going to
85   help us to become better at sharing our faith and to do evangelism in our
86   community." Because of the evangelism idea that was behind it, I was receptive
87   to the program. I was still a little bit intimidated, but very much wanting to find

88   an answer to "How can we impact our community?" How it would flesh itself
89   out, I didn't know at the time. But that idea that we could make a difference in
90   our town, that we could win as a result of partnering with them, that was exciting
91   for me.
92
93   I accepted a lot of what they said at face value. They were saying this was
94   on the table, and their spirit was right, and there was a heart of prayer involved in
95   it, and a commitment to help with creating a prayer movement in our community
96   that would surround us. I had no reason to doubt them. In our setting that was
97   enough for me to be comfortable with them. There was also a connection at a
98   personal level with their prayer leader. She had been a friend from the past and
99   someone whom we admired.
100
101   The Campus staff were persuasive because they really had a passion to
102   accomplish something to change our province. I liked their passion. That
103   appealed to me. They had a confident passion: "This is a huge challenge but
104   we're gonna' try and make a difference and God will help us do it." They were
105   modelling what I wanted to see in my own congregation. And their promise was,
106   "we want to help you mobilize your church to be involved in evangelism and
107   mission." And that, in the back of my mind, had always been a dream of mine.
108   How can we enable other people to go out and lead others to Christ?
109
110   I felt like I retained control over my ministry but there was still a lot that
111   felt nebulous. What does this mean? What will I have to do? Where will this
112   lead? If we invite a children's speaker and a business speaker into our community
113   and if we invite the unchurched people of our community to come *and they show*
114   *up*, will we look foolish? What if we don't succeed? All of those things are in the
115   back of your mind as a pastor. You don't want to make your congregation feel
116   like, "Oh, we didn't look good in the community." That would certainly be a
117   disappointment for them. Those were very real concerns.
118
119   I felt my interests were being looked after. I never felt like I was being
120   brought under somebody else's agenda. It felt a bigger deal than who we were as
121   a church. But I could still see the church winning by doing it. And that was the
122   part that made it okay.
123
124   It was scary for me as a pastor, especially when the other pastors didn't
125   really jump at it. It was scary that I was the only pastor doing it. It was scary in
126   the sense that, "Okay now, I'm the only one and what if I don't come through on
127   Crusade's expectations? The church's expectations? What if we don't make a
128   difference? What if we just put on a big breakfast and all we end up with is our
129   few church people serving breakfast and nobody shows?" Those are all real
130   thoughts in the back of my mind. But the other side of it was still enough to make
131   me want to do it. And what if we could win? And it felt like it fit with the vision
132   I believe God had given me for that church. It felt like it steered in that direction.
133   It felt good from the internal side, from the God side and so then I think at that

134   point I had to leave those other things behind, plus my insecurities, and go "Okay
135   God, I have to trust you on this," and that's where I'm at!
136
137   Money wasn't an issue. They brought those speakers in, they paid to
138   bring them in and they were willing to share them with a number of communities
139   over a two to three week period. They made it so reasonable for us that there
140   wasn't any financial reason for us to refuse what they were offering. They had
141   really gone well beyond what they needed to do to make it possible for us.
142
143   So I told the people in my church about it. And they said, "We've never
144   done anything like that." I said, "I know, I haven't either, not like this." "So
145   what do we have to do?" they asked. I said, "If we invite people in the
146   community, you'll have to cook for them." They thought for a bit and concluded,
147   "Well, we could do that."
148
149   My church was pretty enthusiastic. They were quite interested as long as I
150   was behind it. My board never fought me but I worked hard at assuring them that
151   this is what we could possibly achieve out of this. I had to work at it and certainly
152   sell the vision to them, but we had always had an evangelism heart. How are we
153   going to change our town? That had come from my heart and my congregation
154   already knew that's where I was at. It wasn't a fresh idea that came out of no-
155   where.
156
157   I have no regrets, not one, about bringing Campus in. For me as a pastor,
158   to see people come to Christ, that was so fulfilling. And the more we saw it, the
159   more the church got away from the petty things. The old folks would say, "It's
160   okay to change the music for the young people. We want the young people. We
161   don't really like the music, but when those young people come in, it touches our
162   hearts." So the petty things fell by the wayside. We always had people that
163   wondered "Will this really work?" I never was forceful but I was visionary. I'd
164   say, "I don't know guys, but I think we should try." It was genuine, sincere and
165   birthed out of my heart. That made it work. The congregation gave me so much
166   support. It was never driven or forced.
167
168   The final risk of this whole proposal from Campus was that my standing
169   with the congregation was now linked with the success of some outside party. I
170   was comfortable with that. It was worth the risk because it had the potential to
171   accomplish what I believe the vision was that God had given me for that church.
172   And in light of that I had to be willing to step out and say, "Let's do it. I think we
173   could impact our town."
174
175   So we started handing out invitations. We asked every man in our
176   congregation to bring a man from the business realm here, and Archie's going to
177   tell his business story. We had 125 businessmen show up for that breakfast.
178   Forty percent were unchurched. Archie shared his story. Three businessmen
179   made first-time commitments to Christ. "That's not a lot," you say? Yeah, that's

180   not a lot, but it was pretty neat for us as a church. There were eight to ten who
181   rededicated their hearts to God. They were connected with the church, but not
182   really close to church. But these three made first-time commitments.
183
184   We all shook our heads. We thought, "We can influence our town like
185   this!" And then we had Marilee Dawn do the children's thing in the elementary
186   school two or three days later, and we had twelve to fourteen elementary-age
187   school kids come to know Christ. Our church family began to take notice. We
188   never dreamt in a month of Sundays that we could influence our community.
189   We've always been cloistered in our church. We've always been very
190   comfortable here. We never thought that we could get outside the walls.
191
192   For the next few years, we connected with Athletes in Action. They are a
193   part of Campus Crusade. They brought us Coach Ritchie of the Blue Bombers.
194   He said, "I'll come share my faith." It was the second time he had ever shared his
195   faith. He shared his faith at our church. He said, "I'll share my story, but will
196   you do the altar call, Glenn?" At the end of his talk, we did the altar call together.
197   The coach cried as he walked out of the building. One school teacher and one
198   businessman both had accepted the Lord. As he saw the fruit of his talk, Coach
199   says in wonderment about his role, "I got to do that!"
200
201   We started working with Hockey Ministries International, another
202   parachurch ministry. Laurie Boschman and others came in, and we started to
203   realize that if we individually would challenge friends of ours, we could bring
204   them into our church and we could let them hear the gospel. It was something
205   that we never understood that we could do. It began to change the nature of our
206   church.
207
208   What I will say at this point is that everything still had to be driven by the
209   pastor for it to happen. If it wasn't driven by the pastor, it always fell off the
210   wagon. And that was the part that troubled me. This thing needed to be self-
211   sustaining. It needed to work whether I was there or not there. That was the part
212   that I still felt we weren't getting past as a church.
213
214   At this time, we had seen a number of people come to Christ. We had
215   gone through a building project. We had brought a youth pastor on staff. We
216   were the first church in our community ever to hire a youth pastor. We saw the
217   youth ministry begin to take off. This whole thing of the church owning it,
218   however, still wasn't there.
219
220   Crusade came back again. They said, "We would like to take 100 people
221   from southern Manitoba to Ecuador in November, but we need somebody to go in
222   July to help set up this missions trip in Ecuador. Would you and your wife
223   consider going?" They were gracious. They helped fund some of the cost. We
224   thought, "Okay, we'll give it a try. We'll go there and we'll see what we can
225   organize and get ready for that November outreach." Here's what really caught

226 my attention. They said, "Glenn, we believe that if we take these 100 people to
227 Ecuador, that will not only make an impact on lives in Ecuador, but we want to
228 change their lives so that when they come home to Canada, they'll be different
229 and make a difference in their community." And I thought, "That I like. I like
230 that concept!"
231
232   So Irene and I went in July. I did some work with pastors, but the
233 highlight of the whole trip was that we showed the *Jesus* film four times in
234 different areas, always in an area where we connected with a church and that
235 pastor and his church family were there to follow up. Again, all of us were taught
236 to give a three-minute testimony that we would share in-between changing the
237 reels of the *Jesus* film.
238
239   I have never in my life seen more people respond to the Gospel than I saw
240 when we showed the *Jesus* film in Ecuador. One evening, my wife had sixty-five
241 kids all around her on a cement patio. After the movie was over, she asked one of
242 the translators to help her, and there were not five of those kids that did not put up
243 their hand and invite Christ into their heart after she shared the Gospel. Each of
244 the names was written down, and they were connected with a church, and the
245 pastor promised to follow up.
246
247   When we came home, we were so overwhelmed. We were so astounded
248 at what we had seen, because there's nothing like seeing people come to Christ.
249 Something bubbles up inside you every time you have the opportunity to share
250 your faith, even if they don't come to Christ. When you get that chance to share,
251 you say, "Yes Lord, I've been in your will."
252
253   When we got home, it impacted my preaching quite a bit. I was back on
254 my bandwagon, I'm sure. But in November, eleven people from our church went
255 to Ecuador. I prayed as they were gone, "Lord, don't just excite them there and
256 have them come home and forget about their trip a week later or two weeks later.
257 But have them come back different." I really wanted my heart to be ready to
258 engage them when they came back. I think the sign of a great leader is not only
259 that he has his own vision, but that he can release the vision to the people he
260 leads. Everybody has a vision from God, something they would like to
261 accomplish. A sign of a great leader is that you can release that vision. And I
262 prayed, "Lord, allow my heart to be ready to engage whatever's on their mind
263 when they come back."
264
265   When they came back, one said, "Glenn, we need to reach the
266 businessmen in our community. You wouldn't believe how that worked in
267 Ecuador as we talked to businessmen. Can you help me get something started?"
268 And I said, "Well, let's see what we can do." I phoned my leadership buddies in
269 Winkler at Crusade. I said, "What do I do?" The guy at the other end said, "We
270 have a businessman from Lethbridge who's coming through in three weeks. He
271 can address these guys on how he blends business and finances and the church." I

272   said, "Okay." So, these guys went back to work inviting businessmen. They had
273   twenty businessmen show up from five different congregations who all said, "We
274   want somehow to be able to impact our community for Christ as businessmen."
275   From that point on, these twenty business people met monthly for prayer and bi-
276   monthly for another speaker to come through and to motivate them.
277
278   Stevie was a fifteen-year-old manic depressive when she came to our
279   church and became a Christian. When she was eighteen, she went on this trip to
280   Ecuador. Before Stevie went, she was the last girl into church and the first one
281   out. You never saw her. She was an invisible congregant. When Stevie came
282   back from Ecuador, she got up on our platform, and I asked her to share what God
283   did in her heart while she was gone. She grabbed that mike out of my hand and
284   for the next five *minutes* she told that congregation about how God could change
285   their lives!
286
287   She was the program director for the Youth for Christ Centre in Carman
288   for the next two years. She impacted more young ladies for Christ than anybody
289   has impacted in the years that I was there, because God had touched her heart and
290   had worked with her in a situation where she felt hopeless. Stevie started Bible
291   college this fall. She's going in for ministry. We now have five youth who are
292   full-time pastors across Canada. We've had youth in twenty countries doing
293   evangelism and missions. That's the fruit of this.
294
295   Rob was a guy who sat in the back pew every Sunday. He said, "I'll
296   support you Pastor, but I don't want to do anything publicly." But he started to
297   come public after he heard about the trip to Ecuador. He said, "You know Glenn,
298   I think we could do our own trips to Mexico as a church, and I'd really like to
299   start to be part of organizing that." Here's the most beautiful thing. In August
300   2004, we left the church to go to B.C. Rob and I had just started putting a trip
301   together to Mexico. Here's what happened. Nothing stopped after I left. Nothing
302   stopped! And Rob took thirty-nine young people from our church to Mexico for
303   all of spring break. They did twenty-four events, dinner for friends events. At
304   each event, two of the people from our church shared their testimony. Dave is a
305   professor who became a Christian five years ago through our church. He took his
306   whole family on the trip. One daughter shared four times at these events and saw
307   a whole bunch of people come to Christ, some at each event. He shared at one
308   event and saw people come to Christ. He e-mailed me as soon as he got back
309   "Glenn, we're five years from retirement. I think we need to consider how we
310   could be involved in missions in the future."
311
312   I could go on with way too many stories here. I want to get across to you
313   that we were able to birth in the hearts of those people, by using Crusade's tools, a
314   DNA that said, "Evangelism is my work, and there's something that I can do to
315   impact my community for Christ." In this world as pastors, we have such a
316   plethora of things coming at us, of family break-ups and issues in the church and
317   all the things that come along with that. Sometimes it's like the squeaky wheel

318   gets the grease, if you'll excuse my prairie analogy. We try to service what's
319   immediately in front of us. By utilizing the tools of Campus Crusade I didn't have
320   to reinvent something. And now the people owned it, and they could fly with it.
321   It will continue on its own. That was the beauty of that kind of partnership with
322   Crusade.
323
324   Two years ago, one of these fellows from Winkler became the new
325   president for Campus Crusade for Christ, and he came back to us after being at
326   Crusade. He said, "We have a brand new mandate at Crusade. The mandate is
327   this: We must become better servants of the Church." We have typically brought
328   projects into a community and said, "Community, come do our project." He said,
329   "That's got to stop in Canada. We now have to see how we can help the Church
330   reach their community for Christ. We've got to be beside the Church, and we've
331   got to be behind the Church." He said, "Glenn, will you come and see if we can
332   help duplicate some of this stuff in other churches that we saw happen in yours?"
333
334   So that's what we started on January 1st . Right now we're meeting with
335   pastors. We're not going to pastors with the answers. I think we've done that too
336   much in the past. We're going to pastors and saying, "Pastor, what is the biggest
337   challenge you face in reaching your community for Christ? Is there something we
338   can do to help you reach your community for Christ?" And we're going to try
339   and bless the pastor's vision, maybe a little more so than our own vision of the
340   past. Pastors sometimes feel the parachurch isn't listening to them. One pastor
341   said its often like an express train is barrelling through town and we're just lucky
342   if we can grab the handrail and jump on as it goes by. Campus now stops in town
343   and listens and waits for them. Pastors can be heard at our leadership seminar.
344   As a parachurch organization, if we're not going to listen to the pastor's vision
345   then we're only touting our own agenda again. We have to understand that these
346   pastors have a vision for their own church and if we're only talking about our
347   agenda, it's just another thing on their plate and they don't need it.
348
349   Now that I'm working with parachurches, I meet with a broad group of
350   pastors and I'll hear some of them say, "Oh, you're after our money or you're after
351   our human resources." But I didn't feel that way as a pastor. And I'm very
352   diligent today to try and live the idea that, whatever we do, we do it for the local
353   church's benefit. People involved in our programs will be ready to be used by
354   their church to continue to extend the church's ministry. I think in everything we
355   do we are trying to be diligent in presenting it as a win for the church and as a win
356   for the Crusade. Both of us have to win. We're very diligent in saying, "If you do
357   this, this is how you could be prepared and this is how you could win when these
358   folks come home," given a short term missions opportunity.
359
360   We need the church to disciple our converts. We're supposed to connect
361   with the church. What does it mean? What do we have to do? This is what we
362   are wrestling through. Some ministries such as Athletes in Action have always
363   connected with the local church but others, such as Campus ministries, haven't.

364   They've always been on the university and never saw a need to connect with the
365   church. Yet kids go to university from a youth group, where often in their first
366   year of university they falter. If they could keep that connection with the church
367   through university and church continues to inspire them, then when they are done
368   with university they will stay with the local church.
369
370   My job in Ministry Relations is to connect with groupings of pastors. I
371   have asked pastors across the country "What is your biggest challenge you face in
372   reaching your community for Christ?" and they said apathy and the busyness of
373   the people in their church. The second thing they said was leadership
374   development in enabling, equipping and releasing their people to be what God has
375   called them to be.
376
377   So as we meet with them now in our seminars, we have four purposes in
378   mind The first is to provide Bible software that we thought was cutting edge that
379   would make their time preparing for sermons that much more efficient. When we
380   do our seminar, we fully demonstrate it so they can use it right away. The second
381   component is that we are trying to give them written resources that are low prep,
382   high Bible content, easy for the laity to use so that they can multiply themselves
383   as pastors through their laity. The low prep written materials dealt with the
384   busyness, and the high Bible content enables the pastor to release those people to
385   do what God has called them to do. We explain the resources and how we have
386   seen them used well. We want them to walk out of our seminar having already
387   made a decision, so we make sure they don't have to read it again. We make sure
388   they know what it is and have all the information they need to make a decision
389   right away.
390
391   The third purpose is to inspire them and show them how to evangelise.
392   Grant Richardson, who pastored Grant Memorial Baptist in Winnipeg from '73 to
393   '93 addresses two questions: How do I develop this mission of evangelism
394   mindset in my congregation? He says if your people aren't excited about your
395   church or don't have a sense of hope about your church, they'll never bring
396   people out. He tells how he developed that morale in his church. He also talks
397   about incorporation and assimilation. We can get people into the church but
398   sometimes two weeks later they are out the back door. He talks about how we
399   stop that process and release them into ministry. How do we get them to buy into
400   the vision of the church? Both of his talks respond to the feedback we got back
401   from pastors. The fourth purpose is to introduce one of our ministries to the
402   group. We present how churches can use this ministry and win with it.
403
404   The cost of the leadership seminar is split three ways. We get good
405   pricing with our suppliers. The retail price of the software package is $800. Our
406   cost of presenting it (travel, software and materials) is $485, the pastors pay not
407   more than $285 with local business people paying the difference. We ask the
408   business people to support their pastors. This also builds bridges between
409   business people and pastors.

410   Leonard Buhler, President, Campus Crusade for Christ, Canada

411   *Telephone Interview February 10, 2006*

412   I first became familiar with Campus Crusade in 1999. I'm an entrepreneur
413 and businessman (had been all my life), and I was on a spiritual journey. My
414 heart has always been evangelism. We got introduced to Crusade through an
415 international project going to Mexico and they invited me to speak at an executive
416 outreach. We showed the *Jesus* film and we really saw God do some amazing
417 stuff. In the course of that, my wife and I decided to invite more and more people
418 from our community to engage with the international project and that really began
419 changing our lives.
420

421   Then Campus Crusade asked us to spearhead the *Power to Change*
422 movement in Manitoba as the business champion, and we agreed to do that. We
423 had some 200 churches engage with us on that project. That's where I really
424 began to see that there was definitely acceptance by some churches but it was
425 almost like they'd agree with us with what we were doing, and say 'yes' to
426 everything, but they really wouldn't engage. So it was really left to us as our
427 thing, not theirs. That got me thinking.
428

429   Then I went on the board of directors of Campus Crusade for two years
430 and when the president resigned they invited me to disengage from our businesses
431 and come here and spearhead this movement. Over a period of a year-and-a-half
432 to two years, we decided to do that. God directed us would be more accurate. We
433 answered God's call. We left the businesses and we came here. As I started to
434 look at the overarching strategy and direction we want Campus Crusade Canada
435 to go, one of the things I wanted to do was re-define our relationship with the
436 church. It wasn't as healthy as it could be, so we began that journey.
437

438   When I first became familiar with Glenn, we were inviting people to go on
439 international projects, but not just any people. We would try to get two or three
440 people from specific churches to go so we would help them engage in evangelism.
441 What we had found was that as we took business people on these international
442 projects, they would come back with all these exciting stories of seeing people
443 come to the Lord and the miracle of salvation seen through both the executive
444 leaders meetings and the *Jesus* film. As they'd testify in their churches, the
445 churches where they came from would start to host events because these guys
446 would lead them.
447

448   So we became very strategic in trying to get two or three businessmen or
449 people from each church to come on these projects because we could see and
450 track a huge impact on the local church. Glenn's church was one of them. We
451 got him and a couple of the businessmen to go with us on an international project
452 and they experienced what God was doing in Latin America and they came home
453 and said, "Well, let's do some of that stuff over here." Glenn's church just started
454 growing immediately with new believers. They hosted events. His church was

455   one of the most fruitful churches I've ever seen in terms of them grabbing hold of
456   the very same things we were doing on these international projects at home. I
457   thought "Wow, what a great thing for the church!"
458
459   There was a paradigm shift at our organization. If you want to transform
460   something, you have to start at home. If you want to bring transformation, then
461   you need to be transformed yourself. We coined this phrase where we shifted
462   from saying, "Come join us" to "Come use us." Where before we would say,
463   "Come join our project, our time, our place," we now say, "Here's what we're
464   doing to build your community, your church, to reach the people that you want to
465   reach." As we started to grapple with "What do we need to do to come with a
466   servant heart and a different attitude?" with our events, projects and strategies, we
467   had to shift how we presented them. That's going very, very well. As we've
468   shifted our own attitude to be more servant-oriented, we're being embraced in a
469   big way.
470
471   Here's what a paradigm shift of this magnitude looks like in an
472   organization like ours. In our *Athletes in Action* ministry for example, we ran
473   some really good sports camps, especially soccer. We were hosting national
474   soccer camps in different parts of the country and we had some pretty high-end
475   athletes running those camps. We would register kids from all over the country
476   and they'd come in and have a week of training and we'd really build into the kids
477   spiritually. We were doing a really good thing.
478
479   When I went to the *Athletes in Action* leaders, I said, "Guys, I want you to
480   redefine this whole sports camp thing from a local church perspective," and the
481   change was significant. Instead of having a sports camp at our location with our
482   people, we built a whole training module to train five or ten people in a local
483   church to host a soccer camp right in their community. We built all the modules
484   to train them and kids would invite their friends who aren't believers to come to
485   the soccer camps. Christian parents who cared about a non-Christian family
486   would get the kids to come.
487
488   We trained the church on how to run a camp like that and how to
489   introduce people to Jesus through it and we went from nine soccer camps to
490   twenty-seven in the first year. Now a church isn't sending their young people to
491   our camp. They're using our soccer camp to reach their community and
492   consequently the kids who become Christians are all friends of kids or parents
493   who are already going to a church, who are a part of a community of believers.
494   Now the fruit has a larger potential of landing in a community of believers and
495   having a growth opportunity. The shift was from "Come use our camp at our
496   location" to "Come use our sports camp model to reach your community." The
497   shift in how we present our activities is being really well embraced. We are
498   retooling our entire organization right now to reflect that.
499

500   Another way to look at it is that we live in a consumer-driven market. The
501   way people get stuff today is they go look for what they want and they get it.
502   Twenty years ago you could advertise and you could bring things to people. We
503   don't want to be a 'mail service' in an on-line world. With a mail service, they
504   may or may not open your mail and if they did, they may or may not like your
505   date, they may or may not like your event and it may or may not suit them. Now
506   we're creating this toolbox where people can say, "We'd like to do evangelism in
507   our community. I wonder what Campus Crusade has got that is relevant, that is
508   cutting-edge, that we can use to reach our community?" A pastor might say, "I've
509   got some athletes that I'd like to motivate. What have they got in the world of
510   athletes?" Or "I've got some business people I'd like to get involved in
511   evangelism. What's the latest tool that they've got here?" Then they would come
512   and use us instead of us trying to force-feed them. We want to have all of our
513   tools of evangelism be of such excellence that we are first choice.
514
515   Our value proposition to the world, both Christian and non-Christian, is
516   first of all we want to invite people to a personal relationship with Jesus Christ.
517   That invitation we want make broadly wherever we can. And the second
518   proposition is that we want to invite people into a deeper relationship with Jesus
519   Christ by taking them on a faith adventure to spiritually reproduce. We'll always
520   have some direct ministry to develop and be catalytic in terms of getting it. We're
521   not going to produce a book and make it available in a book store. It's going to
522   be more than that. We're going to offer *Athletes in Action* sports camps and we're
523   training athletes to go and speak at these camps. It's a direct and indirect
524   approach to the unsaved.
525
526   There is obviously a risk to the shift. It's a paradigm shift but I think the
527   cultural shift is that twenty years ago we could go to people with Truth and now
528   people go and find truth where they want it. So if they're going to find it from us,
529   it needs to be really relevant.
530
531   So one of the relevant components we are developing is we want to reach
532   Canadians through a felt need. So a felt need might be stress in a business. How
533   can you meet that need? We plant the thought that it might be through a personal
534   relationship with Jesus Christ. So where before we said "God is the answer,"
535   people today are saying, "What's the question?" We need to start with the
536   question so we really want to work with felt needs. For instance, with our
537   *Marriage Uncensored* television show (which is now broadcast in every city in
538   every province every week), we work through the felt need of the family. Our
539   goal there is to reach Canada with the message of Jesus Christ through the felt
540   need of the family. We're identifying with the stress and the brokenness of the
541   family and in *Marriage Uncensored* we really are establishing a relationship with
542   the secular world and then we are inviting them to our website and our
543   conferences to look at solutions to those felt needs.
544

545   The big shift is we now say we are "helping you reach your world".

546   Before it was more "Us reaching the world."

548   Melodie Bissell, Executive Director, Child Evangelism Fellowship Ontario

549   *Workshop Presentation at the CCCC Annual Conference September 27,*
550   *2005 and In-Person Interview January 23, 2006*
551
552   I am the director of CEF Ontario, a chapter of Child Evangelism
553   Incorporated, which is in 153 countries around the world with 2,500 staff and
554   hundreds of thousands of volunteers. We focus on evangelizing children who are
555   outside the walls of the church. The international mission statement has always
556   been: "Evangelizing boys and girls with the Gospel of the Lord Jesus Christ,
557   discipling them in the Word of God and establishing them in the local church for
558   Christian living."
559
560   The history of our organization has been to work alongside the church but
561   not with the church. We did not work with anyone else. At the end of the Five-
562   Day Clubs®, we would give the names of children to local pastors and ask them
563   to follow up and get them into church. The pastors had no ownership of the
564   process and few followed up. CEF was often viewed as competition to the local
565   church; churches who were trying to staff and finance their own children's
566   ministries. As a parachurch, it is easy to focus so much on strength rather than
567   weakness that it appears to others you are arrogant and don't want to partner with
568   others, because you have it right and they don't.
569
570   In the last ten years, CEF as an international organization recognized it
571   needed to partner better. The international office hired someone to be responsible
572   for strategic partnership with organizations such as Campus Crusade for Christ,
573   Samaritan's Purse, and Awana. But these are parachurch ministries; there still
574   wasn't a big focus on the church.
575
576   When I came into CEF in 1999, it was initially to do strategic planning.
577   The statistics were dropping and the ministry was perceived as a 'has been'
578   organization. CEF International was going through the same journey. I was then
579   brought on staff with the mandate of bringing strategic change to the ministry of
580   CEF Ontario. I was also chairing the National Ministries Committee for CEF
581   Canada. At this time, I discovered a very alarming statistic. Eighty percent of the
582   children that live in Canada live in urban centres. It was alarming because we had
583   no ministry in urban centres anywhere in Canada. We weren't even ministering
584   where eighty percent of our audience was!
585
586   At this time, I was encouraged to submit a proposal to a program run by
587   our international office called Project Jabez, a program to expand our boundaries.

588 Project Jabez looked at the best CEF chapters to see why they were strong and
589 what others could learn from them. We had just completed some big changes in
590 the ministry so we were perceived as a strong chapter. International asked, "If
591 money wasn't an issue, what would you do to get even stronger?" We realized
592 we had to partner with churches and stop being in competition with them. We
593 had to give up some of our own rights and identity and come to the church and
594 say "This is what we are all about, how can we partner with you?"
595
596   So I immediately thought we had to do something in urban centres. After
597 much prayer, God laid on my heart an idea called *Wonder With Me in the City*. It
598 was really a vision of strategic partnerships. Looking back, one of the reasons
599 that we weren't successful in urban centres is because we were always considered
600 a backyard, basement ministry. But mothers were back to work, they were
601 working full-time, and city families are two income families, so there were no
602 mothers at home. Also, homes became an unsafe place for children to go, so
603 people didn't want their children to go into people's homes.
604
605   We knew that to become successful in the inner city, we needed to shift
606 how we do ministry completely. I wanted to learn from those who were working
607 in the city. So I identified five Christian agencies and churches that were working
608 in downtown Toronto that I knew had an audience of children. We interviewed
609 them and brought a partnership initiative to them. All of these organizations
610 acknowledged that they had lots of children (they were bursting at the seams with
611 children) but that they were spending much of their energy meeting the social,
612 physical and emotional needs of the children. Often their spiritual needs were put
613 on the back burner. I knew right away that we had something to offer, because
614 our mandate and what we did best is evangelism.
615
616   We submitted a proposal to Project Jabez and it was accepted. The
617 US$150,000 grant funded six young women who had a passion for children's
618 ministry in the inner city. They were assigned to churches. The churches saw a
619 lot of children, but few were coming to Christ. CEF had a history of bringing lots
620 of kids to Christ, but without a strong follow-up program. CEF was a parachute
621 ministry, coming in to a neighbourhood to do five days of ministry and then
622 leaving. It kept me awake at night thinking we were spiritually birthing children
623 and then leaving them as orphans for discipleship. Today, 100% of CEF
624 Ontario's summer ministries are now partnered with churches as well as most of
625 our Fair Ministry and a lot of the Good News clubs. International now has a
626 church partnership package too.
627
628   We made a big sacrifice by offering to hire five young adults, train them
629 to do evangelism, and then giving these ministries a staff member for eighteen
630 months to work alongside their organization to learn, not just as an intern, but to
631 work with them as a staff member to learn inner city ministry from them, and to
632 provide training to their staff on meeting the spiritual needs of the children in their
633 environment. The one thing we asked of each one of the partners was, "Would

634   they be willing to allow the staff member a percentage of their time to be able to
635   clearly present the message of salvation to the children?"
636
637   Though that may sound very easy because they had a staff member for
638   eighteen months at very little cost, it wasn't easy, because some of them did not
639   want the Bible taught at all. Some of them did not want an invitation of salvation
640   extended. Some of them struggled with the fact that CEF was what they
641   considered a has-been organization and really didn't have anything to offer them.
642   The one thing I noticed right away - and forgive me if you work in the inner city -
643   was there is a lot of arrogance and pride among organizations that work in the
644   inner city. They think they know it all and that there isn't much you can teach
645   them. I didn't want to get caught in that same trap, and I knew that I could,
646   thinking that meeting temporal needs is great, but the spiritual need is the greatest
647   need that you can offer. I didn't want to go there. So the one thing I learned
648   immediately was that if you're going to try to forge partnerships with
649   organizations and churches, you have to put your pride on the altar. That was
650   something that I and our partners learned right away.
651
652   The partnerships were forged with clear written expectations and
653   guidelines. We had a conflict resolution process and goals that were a clear
654   indication of where the accountability was and to whom each staff member was to
655   answer.
656
657   Over the past three years, we have continued to partner with four of the
658   five initial partners. We have two existing staff members who have become urban
659   specialists working in the inner city. We have witnessed 300 children come
660   through our clubs. Over 60 percent of these have made decisions for Jesus Christ.
661   Many of them are now attending church on a weekly basis. They've been
662   baptized and become senior leaders in our clubs. We have held four years of
663   Camp Good News (an overnight camp for children). We've held two years of
664   two-level leadership and training courses for some of these children, and we have
665   witnessed amazing transformation in the inner city. The greatest lesson we
666   learned was that to become successful in urban centres in Canada we couldn't be a
667   parachute ministry, five days in and out again, but we had to become a permanent
668   fixture in the inner city. Today I can tell you that we have ministry happening in
669   Vancouver, in Winnipeg, in Calgary, in Toronto, in Ottawa, and Montreal.
670
671   Toronto Alliance Church five years ago had less than ten children
672   attending their Sunday school. Today they hold three services and have sixty
673   children attending on a weekly basis. As a result of this trial partnership
674   initiative, we saw a great need among other churches, and they wanted our help
675   also. Our first request came from Rexdale Alliance Church. They asked us if we
676   had a staff member who could go and work with them for a little while. We met
677   that need, but we soon hit the obstacle that we didn't have enough staff members
678   to go around to these churches, so we developed what was called *The Annual*
679   *Church Partnership* program where we have entered two dozen churches in the

680 last three years offering pulpit supply, coaching, consulting, training, vision
681 casting, personnel for special events, chapel speakers for daily vacation Bible
682 schools and for mid-week outreaches.
683
684   Our mission is "evangelizing boys and girls, discipling them in the Word
685 of God and establishing them in a local church." For sixty years, we only really
686 accomplished 50 percent of our mandate. And now I can say that we're reaching
687 100 percent of our mandate. This summer we partnered with ninety-six churches.
688 We reached 2,600 children and 100 percent of those children have been
689 introduced to a local congregation and now have the opportunity to attend that
690 church on a weekly basis. One of the costs for us as a ministry is we've had to
691 lose some of our identity. Before there was no doubt that it was a CEF Good
692 News Club; it was a CEF five-day club. People knew it was CEF.
693
694   This year we partnered with ninety-six churches and the shingle that was
695 hung was not CEF; it was the local church. Our ministry became their ministry.
696 However, if you know the distinctives of CEF and you were in the Vacation Bible
697 School – yes it was the church's format, they designed the agenda for the day –
698 but if you were there and you heard it, you would certainly see, if you know the
699 distinctives of CEF, that CEF's signature was part of that Vacation Bible School.
700 Each one of those children was given a very clear opportunity to make a decision
701 for Jesus Christ. They heard the gospel message very clearly. They were invited
702 to enrol in our discipleship programs, our mailbox club, our Internet ministries
703 that we've made available to these churches. We have a toll-free telephone story
704 line across Canada; now that discipleship ministry has become a ministry of the
705 local churches that we partner with. So it has been a real paradigm shift for us in
706 the ministry.
707
708   We have partnered with 120 churches, and we've learned some really
709 tough lessons as we've gone along. We had to overcome some of the conflicts.
710 But the conflict has been worth it. One of our inner city partnerships downtown
711 really struggled with the definition of 'gospel.' That was a huge struggle we went
712 through in the first year, and we didn't think we could come out of it, but we're
713 still partnering with that organization.
714
715   There are some very clear non-negotiables that we have. We do put our
716 statement of faith on the table. We are interdenominational, so we ask them to be
717 in agreement with our statement of faith, and we also ask them to understand what
718 we call our 'Doctrinal Protection Policy' that we have in CEF. The one thing that
719 I am not willing to negotiate is the clear presentation of the gospel message,
720 because that's really who CEF is, it's our middle name.
721
722   I can now say our statistics are increasing instead of decreasing. We are
723 really partnering with the church. I don't think of us as a parachurch organization
724 anymore. We've learned so many lessons along the way. We've had to face some
725 of these challenges but we don't look back. It has helped us increase our

726 visibility, increase our volunteer force, and increase our donor revenue. Certainly
727 it increased our prayer presence and prayer partners. Before, when I would call
728 pastors and identify myself as Melodie Bissell, the director of CEF, it was like, "I
729 don't have time for you. You're going to ask me for my people to run your
730 programs." Now churches are calling me and saying, "Melodie, we hear you're
731 partnering with churches. Will you come and partner with us?" I met Rod, who
732 will be speaking next, almost three years ago and we've been in partnership ever
733 since.
734
735   It was quite a challenge working with CEF Ontario's board during the
736 change. I made a pretty transparent presentation to the board. I said I would be
737 looking at everything including the board itself. The board approved all the
738 recommendations. The declining finances helped prepare the board to accept
739 change. They were excited about the possibilities of what was happening. Many
740 people had tried to initiate change before this time and were turned down, but this
741 time I came with solutions and processes to bring about change. We promised to
742 bring recommendations that the board could vote on. The board accepted this. A
743 lot of time was spent in prayer.
744
745   We had a huge turnover in staff after this. Many staff and board members
746 left or retired. They were in support of the plan but didn't think they were up to
747 implementing the change. One aspect of the ministry that changed was staff
748 doing everything within a particular region to a model based on spiritual gifts and
749 passions. We said, "These are the roles that need to be done, where do you fit
750 in?" They could select what fit them.
751
752   The change in relationship with churches was just part of a much larger
753 change taking place in the ministry. The ministry changes were made first and
754 only afterwards did we approach churches with a new relationship model. I tried
755 to do things too quickly, I realize now. More time should have been spent on
756 infrastructure before going to the churches. I always had the support of my board
757 throughout this time. We had some staff changes as they realized there was more
758 accountability required and that the ministry would not be carrying on as it always
759 had.
760
761   Six years ago 95% of our revenue came from donors. Now it is 80% with
762 the difference coming from our partnerships. The first year of the change we saw
763 a 46% increase in donations. The donors were ready for change. We branded our
764 ministry, changed our look, and had consistent branding on everything we sent
765 out. We established a vision of 'every child knowing God' and constantly put the
766 vision in front of people. I used a phrase then (not now) that CEF was 'coming
767 out to play.' The Good News clubs were coming from our homes into schools
768 and community centres; five day clubs were in our backyards and now are in
769 church's vacation Bible schools and outreaches.
770

771   We rethought the ministry, restructured the infrastructure and partnered.
772   In the beginning it was my vision. If we had focused more on infrastructure it
773   would have become everyone's vision and there wouldn't have been mixed
774   messages such as we had for a while. It's hard for people who have been in the
775   ministry for ten or twenty years to adapt to the changes. Also there is always
776   some surprise when change actually happens, because many people talked about
777   change, but no one actually made the change. I do a ministry plan each year and
778   discuss it with my staff and board. Key performance goals are discussed at every
779   staff meeting and I report at every board meeting how we are doing compared to
780   plan.
781
782   We have come quite a ways on partnerships and it is still evolving. We
783   don't see ourselves as 'there' yet. It is not always easy playing with others. One
784   of the inner-city ministries had a very different terminology of the Gospel
785   compared to CEF's. We were committed to partnership and sometimes it looked
786   like it wasn't going to work. It turned out they were very open about CEF's flaws
787   but not open to hearing their about their own flaws. They had little in their
788   program about evangelising children and helping children cross the line of faith.
789   CEF has been based on decision theology and we had to carefully work this
790   through so it would be win-win for both parties. But they were very committed to
791   partnership and so were we. They are still partners today and have recommitted
792   recently. Today it is a beautiful example of partnership.
793
794   Probably one of the greatest challenges we have faced in forging
795   partnerships was when a partner hired one of our staff members – it was a great
796   loss for the ministry, for the partnership discontinued. For us it was a very painful
797   experience for we considered this a breech of our partnership agreement. One of
798   the challenges is when partners develop a primary relationship with the CEF
799   ministry worker rather than with the CEF ministry itself. The partnership
800   agreement was not so much in their mind as was the relationship with a specific
801   person. We will now have to have partnership agreements with a clause regarding
802   approaching CEF staff members to hire them and a conflict resolution clause.
803   Challenges in partnership are few compared to the many successful and healthy
804   partnership relationships.
805
806   We have learned along the way you lose some of your identity when you
807   partner. All of our summer ministries are now vacation Bible schools identified
808   with the host church rather than a backyard club identified as CEF. We lose our
809   banner; our name is not on it. But it is always CEF material and methods and if
810   you know those, you'll know it is CEF. Some of our donors might wonder why
811   they should support a ministry that churches are also supporting. But it is a
812   partnership between ministries, and CEF needs to fund its part. The churches are
813   funding their share, not ours.
814
815   The biggest shift made recently is in finances with the churches. Before
816   partnerships, we just accepted whatever donation could be given and we did not

817 place a value on our contribution. Now we place a value on our contribution and
818 we have a recommended partnership fee. The church contributes its part. We put
819 down on paper what the partners are responsible for and it is very clear. For our
820 summer ministry, CEF contributes about one-third, the missionary raises his or
821 her own support, which is a third, and the church contributes a third. For our Fair
822 Ministry, the church contributes half.
823
824 Rod Valerio, Senior Pastor, Christ the Living Word Alliance Church
825   *Workshop Presentation at the CCCC Annual Conference September 27,*
826 *2005 and Telephone Interview February 7, 2006*
827
828   I am Rod Valerio, the senior pastor of Christ the Living Word Alliance
829 Church. We're located in Scarborough, Ontario, close to the Kennedy subway.
830 We rent the Epiphany Anglican church facilities and hold our services Sunday
831 afternoons. Our congregation was established six years ago. Christ the Living
832 Word was started from a very humble beginning via several Muslim families who
833 came to know the Lord through my ministry.
834
835   It has been a difficult time for me. I was a new pastor starting a new
836 church, so you can see my difficulty in that regard. When I became the pastor of
837 a church working on my own, I realized I had so much to attend to - youth
838 ministry, adult ministries, the women's ministries, men's ministries. I placed my
839 children's ministry was on the back burner because I figured that someone else
840 could look after them. I did have some church members with some experience
841 rearing children and giving the children the gospel presentation, but not as good
842 as CEF it turns out. Some of my children's ministry teachers would come to me
843 and say, "Pastor, another family has gone away." Time and again, I was given
844 that report until I realized that family after family with children were leaving
845 because of inadequacy in my children's ministry program. My door to the church
846 was open at the front, but the back door was open too. Families come and go. I
847 said, "I have to plug this back door."
848
849   I had to go outside my church for help because my children's ministry had
850 been in the doldrums for close to three years. My leaders had been complaining
851 and the second in command with the children wanted to resign her ministry. She
852 was always approaching me saying she really can't take care of children.
853
854   I realized that I had to address the situation. The ministry I had was going
855 down instead of going up. I had dedicated but untrained workers. I wanted
856 something that would be helpful to the leaders. I wanted them trained properly.
857 So I realized I had to go outside and augment my own ability to train my teachers.
858 I don't have time to train them. Although I have a heart for children, my ministry
859 is so overwhelming already. I work in the daytime at my tentmaker job and in the
860 evenings I go to several Bible studies and outreach programs, so I don't have any
861 time to train the leaders myself. I had to look outside for something that would
862 create a revitalizing force in the ministry. Unless I seek help, I can hardly move.

863
864   One of the trained leaders I had, my children's ministry leader, was
865 looking for a paid job. I said, "Maybe it's best for you to look for a job in
866 children's ministry." She managed to connect herself with CEF and got a job
867 there. She reported back to me, "Pastor, this is a very good organization for
868 children. I think I just found what the answer was to our problem here." We had
869 not done ministry with a prestigious ministry like this before.
870
871   I checked the internet and found them there. I checked with a missionary
872 pastor here in Toronto and he knew also about CEF . I discovered that Peoples'
873 Church has a connection with CEF. I called my friends from the U.S. (senior
874 pastors I have known in the past from the U.S. and from the Philippines, where I
875 come from) and I realized that this is one of those organizations that is present in
876 the Philippines. My friends said, "If you partner with CEF, you will have the best
877 tool in your ministry." They said this group is so good. Everyone I asked was so
878 elated that I was about to get in touch with CEF. I had fears of course getting into
879 this partnership and that's why I talked with so many people.
880
881   I then connected with CEF myself. Sister Melodie was able to get my
882 attention in regards to children. I really didn't have any clue as to what CEF was
883 all about, but I began to realize that they are in the forefront of evangelizing
884 children. Some of the initiatives from CEF just opened my eyes. I said, "Wow,
885 this is a ministry that I should have had in the first place." Melodie really
886 understood what I wanted. She saw my vision for children. I told her my vision
887 for this little church was that we should be a beacon of light, not just for children
888 but for youth too. She understood my enthusiasm for outreach to children.
889 Remember, I have children of my own and all of them are involved in ministry. I
890 think I infected them, so to speak, so she realized how my heart is connected to
891 this type of ministry.
892
893   I first asked about the price, because we were a small fledgling
894 congregation, and I was not even paid by the congregation. I am a tent maker. I
895 said, "Maybe we can assign something for this ministry." It turned out to be a
896 $10,000 project, which I could not afford. But CEF was so generous. They had a
897 program tailored to small churches that cut down this cost to $2,400, a
898 manageable amount. Even so, it's not a small amount of money and I had to
899 spend it wisely. My concern about spending the money wisely was why I had all
900 my board members present for a presentation.
901
902   Melodie made the presentation to my elders. The elders were amazed by
903 their curriculum. When the presentation was over, we partnered with them. CEF
904 came and trained my teachers. The parachurch and the church organization came
905 together, linked together hand-in-hand. After training, my teachers knew how to
906 handle every situation. I realized the benefit afterwards when my elders and my
907 children's ministry workers told me how wonderful it was to conduct children's
908 ministry. When we joined with CEF we had around 10 to fifteen children. It is

909   almost three-fold since then. It's not just the numbers, it's the ease these leaders
910   of mine had after the training was done. It was incredible. Families now come
911   and multiply. We had outreaches. After some time we have opened up schools
912   where we could minister. We have had fifty children in a nearby school with their
913   parents in the evening after school hours. That's where we started to evangelize
914   children in our area.
915

916   For two consecutive years we partnered with them. One of my own
917   children who was in the children's ministry was trained by them and now she's a
918   child evangelist - barely sixteen years old. She is amazing and the development
919   she had was incredible. I got so much from partnering with this parachurch
920   organization. I say this not because I am now a board member. I say this because
921   of CEF's success with many other pastors I associate with (I am officer to a large
922   Philippino pastors fellowship of about sixty different congregations all over
923   Toronto). They observed my church and saw the development of it and they were
924   amazed. I have introduced sixteen of them to CEF. Those who have also
925   connected themselves with CEF have tremendously improved their ability to
926   reach out to children. And the ease with which they are doing their work in
927   children's ministry is incredible.
928

929   I opened up a school on Monday evenings that I conduct through my CEF
930   teachers. The program is basketball and other sports and then the gospel
931   afterwards. I have so many kids in there sometimes numbering up to twenty or
932   thirty. Some are Hindu, some are Muslim. Most of them are non-Christian. I've
933   made some inroads already with them but I need some concrete help for youth
934   just like I did with children. I need help from Youth for Christ just like I needed
935   help from CEF.
936

937   I believe our churches should grow up. I think that we should realize that
938   a lot of our community is crying out there, dying without knowing the Lord. I
939   believe in my heart that we should be connected to the parachurch organizations
940   wherein we can build up relationships and build up our momentum and somehow
941   affect and change the lukewarm condition of our churches to one of fervency and
942   enthusiasm. Churches have to expand their vision to reach out properly in line
943   with the Great Commission.
944

945   I think we must partner with CEF. In fact, if there is any pastor there,
946   suffering the same difficulty I had, call CEF and connect with them. They are a
947   group that I believe will be a tremendous boost to your congregation. Because of
948   my excitement, Sister Melodie proposed that I become a board member.
949   However humble a contribution I give as a board member of CEF, I thank God
950   that I have been connected with such a parachurch organization. I call this really
951   a church by itself, because their gospel presentation is incredible. I am blessed by
952   having CEF as a partner.
953

954   I've learned some things through this partnership. I used to be watchful
955   with regards to help from the outside, but I am more open now to getting outside
956   help. Right now, I have made a connection with the Tim Coles from Kawartha
957   Youth for Christ, who presented at the CCCC's conference with me. My youth
958   should have the benefit of his ministry.

959   The

960

961   "JOSHUA & CALEB"

962

963   Annual Church Partnership Agreement

964

965   for the Children's Ministry of the

966

967   (name of church)

968

969   and

970

971
972
973

974   COMPONENTS OF "JOSHUA & CALEB" ANNUAL CHURCH
975   PARTNERSHIP PROGRAM:

976   • Joshua & Caleb ongoing mentoring, training and service
977   • Children's Ministry Outreach Assessment (One Day)
978   • Super Seminars for Children's Ministry Workers (One day)
979   • Two CEFOntario summer missionaries for your summer outreach
980   programs (one week)
981   • Send two of your young people to CEFOntario's Summer Training
982   Institute
983   • Good News Community Club partnership
984   • Local fair involvement and promotion
985   • Two Party Clubs
986   • *Evangelizing Today's Child* magazine subscription
987   • 25 copies of impressions, CEFOntario's quarterly newsletter
988   • Unlimited Mailbox Club lessons and www.cefsuperkids.com
989   bookmarks
990

991   THE MINISTRY PARTNERSHIP CONCEPT:

992   To strengthen community outreach programs of the _____ Church
993   by having CEFOntario come alongside with its key ministries from:
994   _____, 2002 to _____, 2003.

995　MISSION STATEMENTS:

996　　　　CEFOntario: Evangelizing boys and girls with the Gospel of the Lord
997　Jesus Christ and establishing (discipling) them in the Word of God and in the
998　Local Church for Christian Living.
999　　　　"Every Child Knowing God."
1000
1001　　　　_____ Church:
1002
1003　THE PARTNERS:
1004
1005　　　　The Child Evangelist:
1006　　　　The Children's Pastor at _____Church:
1007　　　　The CEFOntario Coordinator of Partnerships:
1008　　　　The CEFOntario Provincial Director:
1009　　　　Use of the Church/Ministry Facility, as here specified:
1010　RESPONSIBILITIES OF:

1011　　　　1) _____ Church
1012
1013　　　　• _____Church enters into this partnership with a
1014　　　　　commitment to evangelize children and community outreach.
1015
1016　　　　• _____Church agrees to sponsor CEFOntario the amount
1017　　　　　of $2400 for shared costs for the Joshua & Caleb annual church
1018　　　　　partnership program.
1019
1020　　　　• _____ Church agrees to schedule desired events offered
1021　　　　　in "Joshua & Caleb" with the assigned Child Evangelist within a
1022　　　　　year of signing the agreement.
1023
1024　　　　• The Church leadership must be informed of the partnership
1025　　　　　between CEFOntario and the _____ Church.
1026
1027　　　　2) CEFOntario
1028
1029　　　　• CEFOntario will screen all CEF staff and provide high caliber staff
1030　　　　　to _____ Church.
1031
1032　　　　• The Child Evangelist assigned to the partnership will be the liaison
1033　　　　　to schedule all desired events that are part of the Joshua & Caleb
1034　　　　　program to ensure that all is completed within one year of signing
1035　　　　　the agreement.
1036
1037　　　　• CEFOntario will fulfill its obligations as outlined in the Joshua &
1038　　　　　Caleb partnership program within a year of signing the agreement.
1039

1040	• The Board of CEFOntario will be made aware of the Ministry
1041	Partnership.
1042	
1043	• CEFOntario will promote to the constituents of CEFOntario the
1044	Ministry Partnership and share recognition of ministry successes
1045	with same.

1046   GRIEVANCE PROCEDURE

1047	• Following the Biblical instructions, the Child Evangelist must go
1048	to the Children's Pastor privately with their differences and seek to
1049	resolve them.
1050	• If still unable to resolve the conflict, the Director of Partnerships of
1051	CEFOntario along with the Senior Pastor should join the above,
1052	and once more seek resolution.
1053	• If resolution is still not reached, the group can decide to appeal to
1054	the church Board and the CEFOntario Provincial Director for help.
1055	• Ultimately, if reconciliation is not reached, the Ministry
1056	Partnership agreement will be terminated. This will be done at the
1057	discretion of the CEFOntario Provincial Director, or at the request
1058	of the Church leadership.
1059	

1060   THE AGREEMENT

1061

1062   Date: _____

1063

1064   We, the leadership of the Church,

1065

1066   _____

1067 _____

1068

1069   and the leadership of CEFOntario/Child Evangelism Fellowship are

1070 pleased to participate in this Ministry Partnership.

1071

1072   By signing this document, each of the parties agree that the foregoing

1073 arrangements are hereby accepted in full, and we assume responsibility to uphold

1074 our commitments, as detailed herein:

1075

1076   Child Evangelist:

1077   _____

1078

1079   Children's Pastor:

1080 _____

1081

1082   Senior

1083 Pastor:_____

1084

1085   CEFOntario Coordinator of
1086   Partnerships:_____
1087
1088   CEFOntario Provincial Director:
1089   _____
1090
1091   This Partnership agreement will be re-evaluated on an annual basis.

1093   Terry Ingram, Senior Pastor, Oakridge Presbyterian Church and Convenor,
1094   Christian Churches Network of London

1095   *Telephone Interview February 13, 2006*

1096   We have about 220 churches in London, of which 139 are part of the
1097   Network. CCNL was formed in 1999, back at the time when there was move of
1098   'Christians for the city' – it happened in Latin America, some cities in California;
1099   praying for the city. The idea was that when you had the pastors brought together
1100   from some of the larger churches, they could pray for the city and begin to work
1101   with that in mind. It had transforming affect on the city. In the light of that kind
1102   of thing happening, we had some lay people who got excited about what could
1103   happen. They were involved in both church and parachurch, by the way. They
1104   gave leadership to getting some of the pastors together from some of the larger
1105   churches and having representation from a range of denominations. So we have
1106   six or seven pastors sitting around the leadership table monthly plus two
1107   businessmen and a half-time staff person.
1108
1109   In leadership, we have Brethren, Pentecostal, Presbyterian, Christian
1110   Missionary Alliance, United and we have had a Baptist and an Anglican. An
1111   ongoing discussion is about getting pastors from larger groupings in and/or how
1112   much the group should reflect the face of the Christian community in London. So
1113   last month, for example, for the first time we had an invite out to a Roman
1114   Catholic priest. All folks coming on would have to have a sense of who we are
1115   and agree to our basis of union and our fundamentals and understand what we are
1116   about.
1117
1118   We're there to see London become a better place and a part of it means
1119   sharing the Good News both in terms of fundamental gospel and belief and of
1120   helping the poor. We have our mandate around building relationships. Our
1121   vision is strengthening the work and witness of Christian congregations and
1122   servant ministries through building relationship between pastors with the business
1123   community, the servant ministries and with the general community. So church,
1124   parachurch, business and the community come together.
1125
1126   The business community has also come to us and said, "We're really
1127   wanting to have somewhere to go to see if the charities that come to us for support
1128   are legitimate." So that's why we got the servant ministry leadership group
1129   together with us. We want them to create their own organization and have people
1130   buy into it with accountability loops and so forth. So a business man can say to

1131 people who come asking for money "Do you know anything about this group (the
1132 servant ministries)? Are you in touch with them and are they endorsing you?"
1133
1134   We do have a covenant of mutual respect and we do have a statement of
1135 belief. We started to build trust with the CCNL leadership team just by meeting
1136 together, praying together and sharing our successes, joys, trials, problems and
1137 failures. We support each other that way and have become very supportive of
1138 each other and that's just a matter of time and honesty and goodwill to make that
1139 happen for Christ's sake. We spend time just talking about "what's going on in
1140 your ministry and is there anything we can do to help you?" We try to get
1141 together for lunches aside from that and have social times together yearly. With
1142 the business community, we have twenty donors we meet with once or twice a
1143 year for lunch and we report what we are doing and listen to them and their ideas.
1144 We have two business people on our monthly leadership committee who are well-
1145 respected in the community and who can liaise for us.
1146
1147   We are in contact with the mayor. We have sought to identify issues to
1148 make London a safer place or for helping out the poor. We want to help
1149 Christians identify common need and help them to run with it. To the greater
1150 community we have a paper called Christian Life that we publish that is
1151 distributed three times a year as part of the London Free Press *(a secular paper)*.
1152 It's a positive update on what the church is doing *in* London and *for* London   It
1153 presents the face of the church (both church and parachurch) to the community.
1154
1155   We have leadership breakfasts we host four or five times a year. Any
1156 church or parachurch leader can come. We have an interesting speaker each time.
1157 We do not have good mainline participation, but parachurch participation is good.
1158
1159   It is my sense that increasingly as we are in a post-denominational world,
1160 churches are making new connections and networks together and are recognizing
1161 that we do have much that is in common with each other, more than what we have
1162 apart from each other.

1163 Barry Slauenwhite, President, Compassion Canada and Convenor of the Servant
1164 Ministries group

1165   *Telephone Interview February 13, 2006*

1166   When I started in this ministry 23 years ago, it was like pulling teeth to get
1167 into a church. Parachurch ministries by and large, were fundraisers back then.
1168 What we're seeing at Compassion today is that when we can show the pastor that
1169 we have something we can offer them, that we're not just coming to raise money
1170 but we have a ministry opportunity for them or a partnership opportunity we can
1171 join together in, they're much more apt to sit at the table and talk to us.
1172
1173   In addition to the churches in the group here in London, we have about
1174 150 loosely associated parachurch ministries. Out of that 150, we have about 75
1175 active ones. Back in the early part of 2003 there was a discussion that grew up

1176   from the grassroots. It was partly from the CCNL group and partly from some
1177   major donors who were talking together. Out of that came a concern from each
1178   group.

1180   From the CCNL group was "We're doing a good job as best we can to
1181   unite churches and bring them together. But we don't know who, if anyone, is
1182   doing anything to help parachurch ministries work together?" From the pastoral
1183   point-of-view there was a lot of duplication of effort.

1185   From the business community, the donor public, we have a number of
1186   large donors in London who would say, "I'm hit daily. I feel like a vending
1187   machine. I'm hit daily with people asking for money to fund parachurch
1188   ministries. But we don't know which ones are credible or which ones are fly-by-
1189   night groups. There are groups that are established here in London but there are
1190   groups that come through the city and hold a banquet and we've never heard of
1191   them and we'll never hear of them again. We're just very, very weary of being
1192   asked for money by everybody and their friends. Is there any way that some
1193   group could organize itself to help clarify which parachurch ministries are
1194   legitimate? Which, for example, are registered charities? Which have a board of
1195   directors and provide financial statements?" They were looking for some kind of
1196   accreditation system where we would take in members and have some sort of
1197   criteria they would have to fulfill and then the donor would take the stand that "I
1198   will only give to these organizations."

1200   So we had the two interest groups coming together. In June 2003 we put
1201   together a committee. I was asked by the CCNL board to head up the committee
1202   and we picked a few people we knew who were interested in this topic; basically
1203   directors of other parachurch ministries. We began to talk about creating some
1204   kind of a similar network to CCNL but within the parachurch families. As that
1205   discussion went on, I made a suggestion to the group that we actually call
1206   ourselves "servant ministries." That came out of my negative experience as a
1207   pastor before coming to Compassion and now as a CEO of a parachurch ministry,
1208   that a lot of parachurch ministries seem to feel that they are outside the church or
1209   equal to the church or above the church.

1211   We wanted to make a statement to the churches in London that the
1212   parachurch ministry is here to serve you. We feel that the church is God's
1213   ordained instrument to the world. We are not competing with the church as some
1214   pastors seem to think. We are not above accountability to the church. So by
1215   calling ourselves 'servant ministries' we wanted to make a powerful statement
1216   before we even got the ball rolling, that we see ourselves as parachurch ministries
1217   serving the local church. Out of that grew our vision statement.

1219   By September 2005 we actually launched our first public meeting. We
1220   have them bi-monthly and they are very, very well attended. I'm very encouraged
1221   by the participation as we get these servant ministries together. There were a lot

1222 of unknowns going into this. We found that many people in parachurch ministry
1223 here in the city didn't even know other people in parachurch ministry. There was
1224 no kinship, there was no family. They weren't praying for each other. They were
1225 often holding events on the same nights as other ones. There was no shared
1226 calendar. No database. So we have been able to work through a ton of stuff.
1227
1228   Our agenda for the first year is just to get people to know each other. So
1229 at every meeting we profile three servant ministries. Just for people to meet one
1230 another and know what each of the ministries do. That itself has been a great eye-
1231 opener. So many people say, "I never knew what that ministry did! What their
1232 scope was." After each session, we form table groups and we pray for one
1233 another. Many parachurch leaders say that that was the first time they had ever
1234 prayed for another parachurch ministry in their city. We also work in a
1235 professional development workshop and networking at each of our meetings. It's
1236 basically trying to do for the parachurch community what CCNL has done for the
1237 church community.
1238
1239   Initially it was understood that we were going to go off on our separate
1240 way, but as we got moving down the road during the two years we were putting
1241 this together, it seemed right to us that we come under the CCNL umbrella. So
1242 we made a proposal to the CCNL board that instead of creating a parallel entity
1243 we would actually make another bold statement that we wanted to come under the
1244 authority of the CCNL board because that represents the churches. At that point,
1245 the CCNL board created another seat at the board table and appointed me to come
1246 onto their board to be a representative of servant ministries.
1247
1248   What is happening already is that pastors are coming to our servant
1249 ministry meetings and we're getting pastors opening their doors to servant
1250 ministry opportunities and saying "Wow, there's so much more we can do if we
1251 work together." It's been very encouraging to date.
1252
1253   The parachurches are sharing calendars so any fundraising events,
1254 banquets, any kind of public event, the first thing we do when any ministry is
1255 planning something is we make sure we are not colliding with the efforts of any
1256 other ministry. We have parachurch ministries sharing facilities with other
1257 parachurch ministries. Those with larger facilities are inviting smaller ministries
1258 to use their facilities when they have meetings or for assembling mail or for
1259 volunteers. We aren't to the point just yet of any shared events, but we are
1260 moving rapidly in that direction.
1261
1262   The first hurdle to overcome is suspicion. "What are you trying to do?
1263 What's this all about?" Some parachurch organizations, mainly the smaller
1264 ministries, the one-man operations, were thinking "I've gone this long without
1265 networking…" But as they come along and check it out they're starting to change
1266 their minds. We haven't yet approached the whole donor issue. That's on our
1267 agenda for this year – accreditation and all that. First we wanted to build the

1268 network and relationships. We are creating accreditation criteria but it is a work
1269 in process. It is only a draft at present. One of the things we want everyone to
1270 aspire to is certified membership in CCCC. The message is, "You have arrived
1271 when you achieve this status."
1272
1273   Each time we meet, we meet bi-monthly, we set aside a half-hour for a
1274 professional development. We had a workshop two meetings ago on networking.
1275 We're having Glenn Driedger of Campus Crusade talk about church/parachurch
1276 relationships at the next one.
1277
1278   Then there's the issue of value. Even though we don't charge for
1279 meetings, there's no money being exchanged at this point at all, even the coffee
1280 and food is free. But there is still the question of value because some people think
1281 taking the time of two hours every second month is a commitment because they
1282 are running a one-man show and it can be difficult to get away.
1283
1284   Then, as we talk about accreditation there is the "what's in it for me?"
1285 question. But we're working through all that. People are starting to see the value
1286 of that and I think value is becoming less of an issue. There haven't been a lot of
1287 hurdles to be honest. We have been very pleased with the receptivity towards this
1288 and having the CCNL group behind us and the church cheering us on – that's
1289 been a real blessing.
1290
1291   The key will be to maintain momentum. If these meetings start to become
1292 boring and repetitive, then we'll have a problem keeping people's interest. At this
1293 point, we're still trying to build an understanding of the value of networking.
1294 We're trying to get people to see that even if there comes a time when we are just
1295 meeting for prayer and fellowship there is tremendous value in that as a network
1296 because networking doesn't happen in isolation. It happens through
1297 collaboration.
1298
1299   We want to create a venue by these bi-monthly meetings whereby
1300 ministries can network together, where they can collaborate and we make them
1301 aware of various opportunities that they can work together on. As time goes on
1302 they'll catch that vision, I'm quite sure of it. I know we have caught that vision at
1303 the committee level and that's where I'm getting my hope from. At the
1304 committee level when I first called some Christian leaders together and started
1305 this, there was even some reluctance there. "Well I'm busy…" And as we met
1306 I'd have to call them up the day before to make sure that they would attend the
1307 meeting the following day. Now, three years later, they are there. At the last
1308 meeting they said, "You know, there is so much value just in us being together
1309 and praying together and we're starting to share resources." They're seeing that
1310 value now. What we have to do is transfer that into the larger community of
1311 parachurch ministries and let them really understand the value of networking.
1312

1313   People are catching the vision of the larger church and their role in it.
1314   Once we get the accreditation and membership in place, then there will be an
1315   accountability structure. We have to earn their trust first before moving to this.
1316
1317   It is a lot of work to put this type of group together, but it is well worth it.
1318   It's a big commitment of time and energy. Somebody has to have the passion and
1319   vision for this. If it is just about one person or just an exercise because we think
1320   we should do it and someone else is doing it, I don't think it is going to get off the
1321   ground. It takes a leader, someone within the community to say, "I'm going to
1322   push this and make it happen." It can take years to put a group together. Even
1323   now, there are churches here in London, there are churches that refuse to become
1324   part of the CCNL. They think there are ulterior motives; they think it is a
1325   different way of ecumenicalism. There are still pastors who will not attend CCNL
1326   meetings. I'm sure we'll find in time that there are some parachurch ministries in
1327   the same boat, but we have a vision that is not going to be limited by a few small
1328   thinkers.

1329   Organizational Documents

1330   The next page contains the vision statement, goals and proposed
1331   accreditation standards for the Servant Ministries committee of the CCNL. The
1332   following page has CCNL's vision, goals, basis of unity and covenant of mutual
1333   respect.

1334	Vision Statement of the CCNL Servant Ministries Committee
1335	Servant Ministries of the CCNL exists to encourage networking among
1336	accredited Christ centered ministries working in co-operation with the
1337	London churches to serve the community.
1338	Goals of the CCNL Servant Ministries Committee
1339	• To encourage and foster fellowship and communication between
1340	like ministries
1341	• To encourage sharing resources and reduce duplication
1342	• To maintain a current data base of Servant Ministries in the
1343	London area
1344	• To provide accreditation to Servant Ministries
1345	• To serve the churches of the CCNL by providing relevant
1346	information, training resources, and reference data.
1347	• To commit and make an effort to reconcile any past broken
1348	relationships with other servant ministries or churches following
1349	the Matthew 18 principle of conflict resolution.
1350	Proposed Accreditation Criteria for Servant Ministries
1351	Members of the CCNL Servant Ministries will demonstrate the following:
1352	• Members who receive public or private funding will have Official
1353	CRA Charitable status and provide their official charitable
1354	registration number. (Membership in the CCCC is recommended
1355	but not mandatory) (Affiliate CCCC membership available for
1356	smaller ministries)
1357	• Members will have an official elected and independent Board of
1358	Directors and provide an up-to-date list of the same.
1359	• Members will provide adequate Directors and Officers liability
1360	insurance.
1361	• Members will submit a board approved annual financial report.
1362	• Members will submit a board approved statement of faith and
1363	mission / vision.
1364	• Members will agree with the CCNL vision, goals and Basis of
1365	Unity statement.
1366	• Members will be willing to be involved in the CCNL Servant
1367	Ministries by participating on committees and attending meetings
1368	as requested.
1369	• Members will commit to open communication and networking
1370	with other ministries.
1371	• Members will commit to working with local churches by having
1372	volunteers and staff approved by their pastor for their role in that
1373	servant ministry.
1374	• Members will submit an annual administration fee of $25.00

1375   CCNL Vision Statement

1376   To see the Christian Churches of London co-operating
1377   together seeking a great move of God's Holy Spirit in our City.

1378   Goals of CCNL

1379   •   To bring the Christian community together to pray for God's Spirit
1380   to move in our city and in the lives of our citizens.
1381   •   To foster opportunities to support, train, encourage and network
1382   the spiritual leaders of our community.
1383   •   To identify social and economic issues and seek to mobilize the
1384   Christian community to meet them.
1385   •   To provide each person in the City with an understandable
1386   presentation of the Gospel that they may be discipled in a life
1387   giving church.

1388   CCNL Basis of Unity

1389   •   We affirm our belief in the one eternal God, Creator and Lord of
1390   the world, existent in three persons, Father, Son and Holy Spirit
1391   who governs all things according to the purpose of His will.
1392   •   We affirm the divine inspiration, infallibility and authority of
1393   Scriptures in their entirety as the only written Word of God.
1394   •   We affirm there is only one Savior, Jesus Christ, fully God and
1395   fully human who died for our sin, was raised from the dead
1396   according to the scriptures and now as the reigning Lord, offers the
1397   free gift of salvation, the forgiveness of sins and the gift of the
1398   Holy Spirit to all who turn to Him in faith.
1399   •   We affirm that the Holy Spirit who was sent to the church at
1400   Pentecost by the Father and the Son, discloses the glory of Jesus
1401   Christ, convicts of sin, renews the inner being, brings faith, equips
1402   for godly living, creates unity in the church and empowers for
1403   service.

1404   CCNL Covenant of Mutual Respect

1405   The diversity of our religious perspectives may lead us into areas of possible
1406 disagreement. It is our hope to address those areas of differences with an attitude of
1407 openness, respect, love and a willingness to listen and learn from each other to the end
1408 that we may manifest the ministry of reconciliation. With this hope and prayer before
1409 us, we covenant together to conduct our common life by the scriptural standards of
1410 justice, mercy, righteousness and peace as we provide leadership in our congregations,
1411 organizations and community. We believe that in doing so we reflect the nature of
1412 God, the Creator of the universe and the Lord of all.

1414   Ryan Erb, Director of Institutional Advancement, Emmanuel Bible College

1415   *Workshop Presentation at the CCCC Annual Conference September 27,*
1416   *2005 and In-Person Interview January 17, 2006*
1417
1418   I am Emmanuel's Director of Institutional Advancement. This position
1419   helps with forward thinking for the school in terms of fundraising, public
1420   relations, and church partnerships. At the time, there was a significant dichotomy
1421   between our parachurch organization, Emmanuel Bible College, and its
1422   constituency. This probably isn't particularly surprising for those of you who
1423   know anything about institutions. They grow and become what they are, and
1424   sometimes there's a bit of separation from their roots.
1425
1426   Phil Delsaut, now president of the Evangelical Missionary Church of
1427   Canada (the historical roots of EBC), had in mind when he became a district
1428   superintendent in the 90's to look at various ways of revitalizing the district. He
1429   wanted a new vision that included how they were working with denominational
1430   ministries such as the college. He had the idea of a covenant between the
1431   denomination and the college. There were already strong ties from the historical
1432   relationship. The college was birthed by the Evangelical Missionary Church in
1433   1940, but there was some dissonance between leaders of the college and the
1434   denomination. The college had struck out to find its own identity in the 80's and
1435   90's and expanded its constituency from three or four denominations in the 70's
1436   to more than thirty today. But it was then in a precarious place where financial
1437   support was coming from just a small subset of churches. Phil saw that leadership
1438   at the denomination and college level was drifting apart and he hoped to bring it
1439   back together. Tom Dow was president of EBC when I came on the scene and he
1440   saw the need for a covenant too. The college had great connections with the
1441   grassroots but leaders at the college and denomination were drifting apart.
1442
1443   So we at EBC started thinking about ways that we could partner with the
1444   local church. I'm going to talk about development of covenant relations with the
1445   founding denomination and others that have since come alongside Emmanuel, and
1446   talk about the specifics of what that process was like. It is the most tangible
1447   example of partnership that we have. But having said that, I think it's important
1448   to understand that there's probably fifteen or twenty different kinds of
1449   partnerships that are happening at a place like EBC. Just for brainstorming's sake,
1450   I'll run through a few of those before talking about the covenant.
1451
1452   A few years ago, we partnered with Conrad Grebel College. Conrad
1453   Grebel and Emmanuel taught a course together called *Theology and Family*

1454   *Violence*, because I happened to know people in both places. Relationship is the
1455   key part of how partnerships actually form. But in this case, it's a little bit of an
1456   odd mix between the two schools. Emmanuel, even though maybe ten percent of
1457   its student body is Mennonite, would be seen as a very evangelical college.
1458   Conrad Grebel, on the other hand, would be seen as an Anabaptist place. Some
1459   people think those things don't go together. I'm a Mennonite, and I've managed to
1460   work both those things without getting into trouble, but a lot of people can't. We
1461   ended up teaching a course together, which was a really neat experience having
1462   students participate from both institutions across the boundaries.
1463
1464   Emmanuel is about ten or fifteen minutes away from Heritage College,
1465   which is a Baptist college in its roots, but it's much more broad-based than that
1466   these days just like we are. We've done things over the years that are interesting.
1467   We've shared faculty members together. We've taught courses together. We
1468   began our youth ministry programs together at the same time, and they both grew
1469   to the point where we couldn't house them in either institution, so we've since
1470   hired our own staff to care for those programs.
1471
1472   Youth for Christ and Emmanuel are in a sense partners in our youth
1473   ministry program, because we share a staff person. Dr. Brent Andrews is a person
1474   who does a lot of leadership work within Youth for Christ but also is a worker in
1475   the program at the college.
1476
1477   Centre for Student Leadership is a co-operative effort between the
1478   Brethren in Christ churches and Evangelical Missionary Church, having a retreat
1479   centre near Collingwood. It is a wonderful outfit doing leadership training for
1480   young people just out of high school, partnering with local churches doing youth
1481   ministry and a number of other things. Emmanuel has a partnership in that too,
1482   because we help them with some of the teaching and training. So it's a unique
1483   three-tiered partnership that brings together a quality program.
1484
1485   We just recently developed a continuing education program at Emmanuel.
1486   Continuing education at EBC is a direct result of lots of conversations with local
1487   churches, "What are your needs?" We soon found out - and it's not rocket
1488   science - that we need to help them develop leaders within their congregation.
1489   This approach replaces the pattern that developed over the years where churches
1490   would phone up the college and say, "Where is my next pastor?" It doesn't work
1491   that way. The church raises them as leaders and then EBC takes the good ones
1492   and pushes them a little bit further and gives them back to the local church. But if
1493   we don't have them in the first place, we can't really give them back, can we? We
1494   have to start partnerships with local churches to raise up their future leaders.
1495
1496   Ministry Teams! Anybody ever had a ministry team from a Bible college
1497   come to your church? They have been sent basically for promotional reasons. I
1498   took a different slant on that and said, "Well, I think I want to actually try to do
1499   something while I'm there and minister to the people and do something more

1500   tangible." Our big production team (we do a dramatic production every year as
1501   an evangelistic outreach), is used often by ministerials and groups of churches in
1502   different places in Ontario to draw huge groups of people into the church. Instead
1503   of us just doing EBC public relations, we've decided to serve the local church by
1504   providing an evangelistic vehicle for them. It's a wonderful thing. Our students
1505   end up writing and producing a drama production every year. We come in with a
1506   couple of vans full of people, all the lighting and sound gear, and it's a great
1507   thing. But it's a tangible sort of relationship. We're trying to do something that
1508   isn't just about serving EBC, it's about serving the local church.
1509
1510   A big part of my job is to go to churches - and I just did this on the
1511   weekend up north on Manitoulin Island at a little church there - and I said to the
1512   pastor, "What I'd like to do is not just come and preach to you and put up a little
1513   banner stand about EBC and hand out literature on Sunday morning. What I'd
1514   really like to do is sit down and have supper with some of your key leaders in
1515   your church and talk to them about how we can actually serve your
1516   congregation." And so we did that. We had supper, and we brainstormed some
1517   new ideas about how EBC could actually do some things for a little church on
1518   Manitoulin Island.
1519
1520   Every time I have that kind of conversation, a new idea comes up. We're
1521   going to send some people out there to do ministry training for them and
1522   children's ministry and in a couple of other areas where they have big needs but
1523   they didn't know how they were going to do it. So the big college in Kitchener
1524   that never does anything for the little church on Manitoulin Island is finding a
1525   way to serve the needs of those churches. That happens because of dialogue, and
1526   it happens because I value the local church.
1527
1528   We do a kind of a Child Evangelism Fellowship thing where we have a
1529   Bible school troop that does vacation Bible school in the summer. We're just
1530   trying to make sure that our students who are learning about ministry are actually
1531   out there doing practical ministry. At the same time, it's a tangible service that
1532   the churches can use.
1533
1534   We're making a shift in our programs. Our programs, starting with the
1535   youth program a couple of years ago, became co-op. Instead of training them in a
1536   fish bowl in Kitchener so they don't know what church life is really like, we've
1537   decided that we want to work much more closely with the local church in
1538   developing leaders. Bible colleges, to be fair, have always had field education or
1539   placement programs and internship programs, and those things are good things.
1540   But we've stretched that a little bit further and said we want to have placements in
1541   churches where there's significant mentoring relationships.
1542
1543   Emmanuel is sixty-five years old. It was born in Stouffville by what was
1544   then called the Mennonite and Brethren in Christ Churches. It was set up because
1545   of a five dollar seed gift that came from a missionary in Africa saying we need to

1546 train leaders in Canada so that they don't keep going to the U.S. to get training
1547 and then never come back to Canada. So they had this wonderful vision. EBC's
1548 context is a single founding group. What is now known as the Evangelical
1549 Missionary Church raised up a college to train leaders for themselves, for
1550 missions, and for church pastors.
1551
1552   Our mandate is a little bit broader than that now. We raise leaders for just
1553 about anything. Probably only about a third of our graduates end up in full-time
1554 ministry. The rest can end up any place because they go on to further education.
1555 What's really neat about the attitude of the Evangelical Missionary Church is that
1556 somewhere in the 70's, they decided that they were going to have a more open-
1557 door policy and say that we're going to allow, encourage, and find ways to have
1558 students come from many different denominations.
1559
1560   Emmanuel is a regional school much more than it is anything else. We
1561 serve people that are in our area from over thirty denominations now, which is an
1562 expression of evangelical partnership I think in and of itself. The attitude shift of
1563 the leadership swung open the door for possible partnerships that have manifested
1564 themselves today in really tangible things. The attitude of the Missionary Church
1565 leadership was "Let's share this college with other people. Let's not just keep it to
1566 ourselves." The colleges that have kept to themselves have had a much harder
1567 time staying open. We do have our financial struggles, like a lot of other
1568 organizations, but we've been here for sixty-five years and I think it's because of
1569 that kind of attitude shift that we have gotten through those struggles.
1570
1571   However, EBC did drift away from some of those roots. There was a bit
1572 of a distance when I came in. So one of the first things that I did when I got into
1573 the role that I'm in now at the college was I began to draft a covenant that would
1574 be used to reconfirm our 'marital vows' with the Evangelical Missionary Church.
1575 The covenant is a board-to-board document. It's a simple four-page document
1576 that outlines the specific relationship that we have with that church. It says things
1577 like we're going to be nice to you, and you're going to be nice to us, and we're
1578 going to do this together. It has lots of flowery language. But the point is that we
1579 wanted to make sure that we understood what the relationship meant both ways.
1580 One of the things you can learn from this is that it's hard to have a partnership in
1581 anything if you don't really know what the relationship is. You have to actually
1582 articulate who's going to do what and how it's going to happen in order for that to
1583 work well. We went through that process. We met with people, and we had a
1584 great time making sure that that would happen. We established some clear
1585 expectations and moved from there. It was a synergistic thing.
1586
1587   The benefit of having a covenant is that it allows me to say "we are your
1588 college." It doesn't require any funding from the church; it is more about
1589 'ownership.' I can say we are the official school of their denomination. It moves
1590 me from an outsider to an insider of their denomination. We may not be their
1591 exclusive school, but we are approved and endorsed by their denomination. A

1592　result of the covenant is that we have designed some programs to meet specific
1593　needs of our partners. I think ownership is the most significant benefit.
1594
1595　　　　When the first covenant was being prepared, there was resistance on all
1596　sides. People here asked, "What do we need this for? We know we serve you, so
1597　what does this add?" Others said, "This is a waste of time. What good is this
1598　going to do?" After the first one was signed, there's been very little resistance.
1599　The second and third were easier because the precedent was set with the first one.
1600　To sell the covenant, we needed to talk about ownership. We were giving up
1601　ownership in order to have more partnerships.
1602
1603　　　　A very tangible result of that partnership, though not the sole intention, is
1604　that our funding from our founding denomination increased by fifty percent since
1605　the signing of that covenant. We have been intentional about going to churches to
1606　talk about the relationship. We say we'd love for you to support us while you
1607　gain from the relationship too. Because we have a better relationship with that
1608　group of churches, the funding is better. We've provided real ownership to
1609　churches in a way that I don't think ever existed before. Even though our board of
1610　governors is elected by the denominations that support the college, I don't think
1611　that we ever took that partnership all that seriously. Now we actually listen.
1612
1613　　　　The college, from the covenant that was signed with the Evangelical
1614　Missionary Church, then turned to other long-standing partners. We signed
1615　covenants with the United Brethren churches, a nine-church group in Ontario.
1616　We also signed a covenant with the Congregational Christian Churches of
1617　Canada. They have about 125 or 130 churches across Canada, a significant group
1618　of churches. We had sort of a relationship with those folks; in fact, Tom Dow, the
1619　former president, had even provided board space for them. But again we had no
1620　idea what the relationship meant: "You can have a board position. Please elect
1621　someone, but we don't really talk to each other and we don't really know what
1622　that relationship means." So we've taken that a step further. We signed a
1623　covenant with those groups of churches, and I'm actually working now with a
1624　couple of other denominations. I'm hoping that this is going to continue to build.
1625　We've also created specific programs that suit the needs of those groups of
1626　churches, and it's really been a good relationship.
1627
1628　　　　We have three covenants signed so far and would like to have six or seven
1629　more. We'd like to include more of the denominations represented by our student
1630　body. Although our board has never met with our partners' boards,
1631　representatives of their boards have met with us. We do not have a standard
1632　covenant. They have much in common, but we decided we would walk with each
1633　denomination and work out a custom document for each. The differences are
1634　more semantic than anything else. They do not have operational differences.
1635
1636　　　　It's important to design a relationship that is win-win. In conflict
1637　resolution they always say try to find a win-win solution in the end. When you're

1638 thinking about building relationships between organizations or between people,
1639 you're trying to make it mutually beneficial. That might seem obvious, but it isn't
1640 always, because the paradigm shift that happened for us as a college is that we
1641 used to expect that our churches would give us money every year, but we didn't
1642 necessarily expect to do much for them. That attitude doesn't get us anywhere.
1643 We've tried to find ways of being win-win.
1644
1645   A tangible example is the continuing education program that we've
1646 decided to do. We're going to offer a service that is particularly meaningful to
1647 churches. A person from Emmanuel is going to come and lead a workshop at
1648 your church. It's going to make a difference in your local congregation. That's
1649 an example of what we've had to make sure we do much more of in order to
1650 improve church relations.
1651
1652   We had to figure out what it is that churches could get out of the
1653 relationship. What's in it for them? What is in it for the local church? There's a
1654 fair bit in it for the local church to have a Bible college that's producing leaders
1655 for the local church in the long run. There's no question about that. But what is
1656 in it for them on a day-to-day basis? Because a lot of churches have a
1657 disconnection between the day-to-day operating of the local church and what the
1658 Bible college is about. The only connection they might have is that their pastor
1659 happens to be a graduate of the school. So we had to find ways to build a stronger
1660 connection.
1661
1662   In the covenant, we started offering some 'free services' that you get if
1663 you're in a covenant relationship with the college. We had to be creative, because
1664 you had to be careful of CRA regulations about giving a personal benefit, but I
1665 worked with CCCC and they've helped me understand ways that I can develop
1666 benefits without risking our charitable status.
1667
1668   So what we decided to do was to create a fee for service scale. We put a
1669 few things in our covenant, such as offering opportunities for a couple of leaders
1670 from your church to come in and take free audit courses. It doesn't cost EBC
1671 anything to have two or three more people in a New Testament class or in youth
1672 ministry class. So why don't we get more people in from the local church and
1673 just fill up the room? We also decided that we were going to make our library
1674 accessible to people in the constituency instead of them having to pay a thirty
1675 dollar fee. We started doing away with some of the things that were barriers that
1676 didn't make a lot of sense.
1677
1678   We're going to expand the benefits in the fee for service arrangement.
1679 We'll offer credit courses, discount coupons for business education courses,
1680 retreats in our facility and passes to continuing education events. We made a big
1681 shift from trying to take money from the church to saying "If you give this, you'll
1682 get that, in addition to having a Bible college.
1683

1684   This makes a lot of sense to pastors. It's a paradigm shift that we have to
1685 make. We have to figure out what is the win-win in the relationship here. I think
1686 that makes us all stronger. It makes the local church stronger. It makes the
1687 organization stronger. If we're working against each other, it doesn't make sense.
1688 I have experienced times where we duplicate efforts and I can't figure out why.
1689 Our mother denomination for example developed a coaching program, but they
1690 never thought about asking the Bible college to help with the training. We should
1691 stop duplicating services.

1692

1693   I should note that while many denominations have signed covenants, not
1694 all want to. One denomination has 55% of their pastors as EBC graduates and
1695 they make up one-third of our student body, yet they do not feel the need to sign a
1696 covenant. They have everything they want without it. It is simply a very low
1697 priority for them.

1698

1699   The supporting denominations had members on our board, but we had no
1700 understanding with them. We shared a long history with them, but there was no
1701 financial commitment. They had no sense of ownership. In the covenants, we
1702 haven't asked the denominations to give anything up. The financial support is not
1703 demanded, but encouraged. There is never a demand for anything, other than we
1704 be recognized as one of their ministries. But their language changes. I go to their
1705 denominational conferences and I am one of the family now – we have become
1706 real brothers and sisters like we should be. It takes time, but there is nothing
1707 better than relationship building. The relationship is more important than the
1708 paper, but the paper gives us the place to start. To make the covenant work, I
1709 need good relationships with the leaders first. Once leadership is in relationship,
1710 then the organizations can have a relationship.

1711

1712   We're also doing agreements, or financial arrangements, with individual
1713 churches. They give us an amount per year and then they can get a certain
1714 number of courses. They can send their leaders to take various courses and
1715 workshops which is a great value for them. Churches are more and more looking
1716 to see what they get out of the relationship. It doesn't mean you have to do new
1717 things, but you have to ensure they realize what benefit they are getting. For
1718 example, a denomination may not realize they have fifty students attending here,
1719 so we tell them. We've developed a culture that is receptive to hearing what
1720 people are saying. The biggest thing we've done in the last two years is our
1721 continuing education program. We've gone from two workshops a year to more
1722 than thirty. This is a direct response to what we've heard from our constituents.

1723

1724 Derrick Mueller, President, Emmanuel Bible College

1725   *Telephone Interview February 28, 2006.*

1726

1727   When I came to Emmanuel, there were a lot expectations and perceptions
1728 from the outside as to what we should be doing and shouldn't be doing. There
1729 were also perceptions internally and at the board and none of them lined up. I

1730 came from a model at Bethany College in Saskatchewan where the superintendent
1731 of the denomination had an office across from mine and I was used to talking with
1732 him all the time. I didn't want to see us as 'para' because 'para' reminds me of
1733 one person on a horse and one person walking. If the speed picks up then one of
1734 you is left behind. 'Meta' relationship then is both of the people on the horse and
1735 we're going in the same direction with the same movement. So that was my
1736 desire when I came, to start to listen. I knew that as a college we couldn't stand
1737 alone. Part of our mandate is really built around a church, not around a Bible
1738 college. We're trying to fulfill a mandate for the training up of leaders. We're
1739 trying to connect with the church. We really are their vehicle to accomplish
1740 things as opposed to dictating to them.
1741
1742   I made a tour of the churches to say we wanted to connect with them and
1743 to hear what issues they had in particular with our college. Some of what they
1744 had to say was faculty-oriented, some of it direction-oriented. And then we
1745 assessed what they said and we began to make corrections to bring it all into
1746 alignment. Some of the ways to get closer to the church are very simple. For
1747 instance, right now I'm doing an assessment of all the job ads in the media for
1748 ministry positions churches are looking for. What ministry positions do they
1749 want? It's just a simple needs analysis. So if a lot of churches seem to be going
1750 for worship pastors and children's pastors and not youth pastors, what is that
1751 saying about their needs? Is that showing me a trend? That could impact our
1752 hiring for faculty. We could then be flexible and adjust to the changing needs of
1753 the church.
1754
1755   As a Bible college, we think we're serving the church. The question is,
1756 are we actually doing it? One thing that we found helpful in clarifying our
1757 relationship with churches was realizing that we are just one part of the process in
1758 a developing a person's life. Think of a tree. If you cut down a tree and look at
1759 the stump you will find a series of rings. Each ring represents a year in the life of
1760 that tree. In the life of a person, each year might be a ring. We realize that we at
1761 the college represent only three or four rings in the development of a person's life.
1762 We have a role to play, we are a part of the development of that person's life, but
1763 we are not all of it. A person can't define himself in terms of just his bachelor's
1764 degree. There's a lot more involved. So we recognize that there are things we do
1765 and things we don't do in developing a person. We're not trying to be the answer
1766 to all things, but just do our part.
1767
1768   The board was very supportive of new relations with the denominations.
1769 In order to exist, we needed to exist together with the denominations. I think our
1770 founding denomination may every once in a while get the jitters as we broaden
1771 the scope of the covenant because then there are new partners. As you get more
1772 partners you get more demands and more stretched. However, we're all getting
1773 through it together.
1774

1775   We want to serve the church rather than the church serving us. We want
1776   to connect. As I've talked with pastors, the pastors too have said "We don't want
1777   to stand alone. We want to stand with someone." So I can see that in future we
1778   could develop church schools. Churches with the resources and facilities might
1779   become partners with us so they can have school in their area. They can become
1780   teaching churches. We can provide them with teachers. We're trying to branch
1781   out in our model of teaching and what we're discovering is there are a lot of needs
1782   in the churches that we can help with.

1783

1784   We talked to one church who is really trying to get masters level training
1785   for all their people who have bachelor degrees and who are coming into ministry.
1786   It turned out they didn't really want a master's degree, they just wanted more
1787   Biblical training in the form of seminars or courses or certificates. "We just want
1788   to legitimize what we are doing." So we designed a program that will do that. A
1789   program just for them. We have a professional certificate that they can count the
1790   workshops and courses towards. It is something new we can offer to meet this
1791   church's needs.

1792

1793   Gary Bateman, EBC Board Member, Lay Person - United Brethren in Christ

1794   *Telephone Interview February 7, 2006*

1795

1796   The United Brethren in Christ, or the United Brethren Church in Canada
1797   as it is now, was invited to have a member on the board of EBC, basically because
1798   of the number of students we send there and most of our pastors are trained there.
1799   I was the second one from my denomination to sit on the board and I started on
1800   the board in 1999/2000. There was an older covenant between the UBIC and the
1801   college and it was time to revisit it. The college drafted it and I was very involved
1802   in helping to word it properly and looking at it from the church's point-of-view;
1803   considering what would be advantageous to us as well as what would be
1804   advantageous to the college. We presented it to our national conference and it
1805   was approved and then it was presented to our member churches and ratified by
1806   them.

1807

1808   The covenant represented a sense of belonging. We have a university in
1809   Indiana and it's been around for well over a century. But Indiana is a long way to
1810   go. A lot of our students were going there to Huntington University and so they
1811   began doing courses here in Ontario. Huntington is a liberal arts college so we
1812   didn't have a Bible school to call our own. We decided we'd like to have some
1813   ownership of this college here in our local area. This was very much a win-win
1814   agreement. There was no cost to do this other than make a commitment to the
1815   college. We had to commit to supporting the college by sitting on the board and
1816   promoting the college within the denomination and the churches and that's what
1817   we did. In turn the college gave us so many courses we could take each year
1818   (each church can send someone), we get reduced rates and we actually have our
1819   national conference right now archiving all of our history at EBC. Before it used
1820   to move around from the archivists' place in boxes and this has given us a

1821 permanent home to store our history, get it all organized and have it in a place
1822 where it becomes useful.
1823
1824   Our denomination supports students who go to Christian colleges and
1825 universities and I chair the scholarship committee. We give an added amount of
1826 money of a few hundred dollars to anybody who chooses either Huntington or
1827 EBC. Otherwise there is a level playing field between schools.
1828
1829   The old covenant wasn't that specific and it didn't have a lot of win-win
1830 things in it. It was basically that we would support one another. This one is more
1831 specific. It says this is what the college does for us, this is what we do for the
1832 college and this is what we both do together. We had opportunity to read the
1833 covenant ahead of time and to do some editing and word changes that would be in
1834 our best interests. Once the wording was satisfactory to both sides, we took it
1835 first to our denomination for ratification and then gave it to EBC and we became a
1836 covenant partner.
1837
1838   We support a number of parachurch ministries through my own home
1839 church. Campus Crusade is one of them. A lot of our members either belong to
1840 them or to the Gideons or Promise Keepers. We encourage our members to be
1841 active in those parachurch ministries. We'd be open to covenants with any of
1842 them. People in the congregation are quite willing to give their money to
1843 whatever organization they want, but for the church to actually make a covenant,
1844 we need board approval. In a way, we have a covenant because when we give as
1845 a church we do make a commitment to support that ministry.
1846
1847   In relating with a parachurch, focus on the 99.9% of the things that are
1848 going well. Unless an issue is against our doctrine, the few things we might
1849 disagree with are not really an issue. If the Bible says 'no,' then it's 'no.' If the
1850 Bible is silent and it isn't a doctrinal issue, then we're open to it. Not all
1851 churches, even in our own denomination, are open to parachurches, but our
1852 denomination is. The issue for those churches is 'power.'
1853
1854   People have the resources to support something they believe in. They will
1855 tithe to the church if they believe in it and they will also support other ministry if
1856 they believe in it. People can always say 'no,' if they don't want to support it. As
1857 a board member at EBC, this covenant is a good news story and I'd like to see us
1858 open up more covenants with more denominations. We believe supporting the
1859 local church is where it's at, and whatever we can do to support that, we want to
1860 do.
1861
1862 Covenant
1863   A copy of one of the covenants appears on the next page.

1864	**Affiliate Covenant between**
1865	
1866	**Emmanuel Bible College**
1867	*and*
1868	**Congregational Christian Churches in Canada**
1869	**October, 2002**
1870	
1871	"The story of Emmanuel Bible College is the story of God with us"
1872	(Oates, p.1). The children of Emmanuel are many and continue to people the
1873	pulpits, classrooms, fields of missionary endeavour, and to be a blessing of many
1874	other parts of Christ's Kingdom. It is fitting to think of Emmanuel as a gift to
1875	Christ and His Church. Since 1939 Emmanuel has stood as a partner to many
1876	churches. It is a desire of Emmanuel Bible College, with the express blessing of
1877	the sponsoring denomination Evangelical Missionary Church, Canada East, to
1878	strengthen ties with others by covenant.
1879	
1880	In recognition of a strong tie to the Congregational Christian Churches in
1881	Canada for several years, the Governors of the Board of Emmanuel Bible College
1882	and Congregational Christian Churches in Canada, now enter into this covenantal
1883	relationship:
1884	
1885	Emmanuel Bible College, on its part, covenants:
1886	
1887	1. To grant to the Congregational Christian Churches in Canada, in
1888	keeping with the provincial EBC Act of 1981 (Act § 4.2.a,b), the
1889	following representation on the Emmanuel Bible College Board of
1890	Governors a minimum of two members based on a percentage ratio
1891	of affiliate denominations/affiliations, elected for a term of three
1892	years by the membership of the CCCC at the annual Canadian
1893	conference.
1894	2. To be open to negotiate future and more substantial partnership
1895	and representation in conjunction with the EMCCED.
1896	3. To provide venues for meaningful expression of Congregational
1897	distinctives.
1898	4. To maintain a strong program for preparation of the following:
1899	a. leaders for local churches and mission;
1900	b. full time Christian workers and leaders in the CCCC;
1901	c. effective Gospel proclamation as well as personal, lifestyle
1902	evangelism.
1903	5. To engage staff and faculty who are committed to the Great
1904	Commission and the Great Commandment.
1905	6. To solicit recommendations from the CCCC when hiring for key
1906	faculty positions.
1907	7. To be responsive to the needs of the CCCC for trained leadership
1908	by making available courses in theology and in CCCC history,
1909	practice, and polity which will assist in meeting these needs.

1910	8. To communicate the College's annual budget to the
1911	Congregational Christian Churches in Canada board of directors,
1912	including anticipated support from their churches and directly from
1913	the National Office.
1914	9. To provide 2 free in-class audit courses per congregation per
1915	annum for members of Congregational Churches.
1916	10. To provide discounted rates for workshops and continuing
1917	education opportunities to CCCC members.
1918	11. To include CCCC leadership in the planning of relevant building
1919	projects which may provide office space or other needs of the
1920	CCCC.
1921	12. To house CCCC archives in the EBC library.
1922	13. To provide free library borrowing privileges to interested CCCC
1923	pastors local to EBC.
1924	
1925	The Congregational Christian Churches in Canada, on its part, covenants:
1926	
1927	1. To regard Emmanuel Bible College both officially and in practice
1928	as the Affiliation's College in central Canada.
1929	2. To encourage CCCC youth, and people of all ages, to attend
1930	Emmanuel Bible College for undergraduate training.
1931	3. To provide pastoral care and general encouragement for CCCC
1932	students attending EBC.
1933	4. To regard the College as an official training institution, at the
1934	undergraduate level, for pastoral, missionary, and other specialized
1935	ministries.
1936	5. To encourage congregations to cooperate with the College in
1937	permitting college representation and ministries to present the
1938	College in promotion, student recruitment, and solicitation of
1939	funds.
1940	6. To cooperate in the support of capital fund efforts by the College
1941	among the membership of the CCCC.
1942	7. To encourage CCCC churches to include EBC in their budgets.
1943	8. To provide EBC opportunity for promotion at Conference events
1944	and venues comparable to other agencies and institutions of the
1945	Conference.
1946	9. To allow regular communication to CCCC through denominational
1947	newsletters or other means.
1948	10. To recognize the College as a CCCC ministry able to apply for
1949	such ministry grants and funds as may be established.
1950	11. To collaborate with the College in the maintenance, establishment
1951	and promotion of scholarships, grants and bursaries in keeping
1952	with the priorities and policies of the CCCC.
1953	
1954	In summary, Emmanuel Bible College on its part covenants toward
1955	CCCC, the following: cooperation, integrity in expressing denominational

1956 standards, its best in providing education and responding to new ministry needs,
1957 and accountability through duly constituted lines of reporting, authority,
1958 governance and dialogue.
1959
1960   And further, in summary, on its part the Congregational Christian
1961 Churches in Canada covenants toward EBC the following: moral and practical
1962 support, encouragement and affirmation of its work and staff, recognition of its
1963 vital role in advancing the Kingdom, and the ministry of the CCCC.
1964
1965   In the interest of making these covenantal understandings meaningful, in
1966 the spirit of good will and cooperation, the Congregational Christian Churches in
1967 Canada and Emmanuel Bible College both covenant:
1968
1969   1. To keep open the lines of communication in order to mutually
1970   share concerns, to appreciate each other's needs, and to seek the
1971   resolution of problems.
1972   2. To share each other's resources of facilities and personnel in
1973   furthering the mission of the Church and the College and for
1974   mutual benefit.
1975   3. To understand that this covenant may be terminated by either party
1976   upon receipt of written notification which will provide at least one
1977   year's advance notice of said termination from either party.
1978
1979   Now, therefore, in recognition of the historical and spiritual ties between
1980 the College and the Church and the mutual benefits accruing from a relationship
1981 as herein covenanted, the undersigned, duly authorized by their respective
1982 authorities, do hereby affix their signatures, pledging their commitment to both
1983 the letter and the spirit of this Covenant.
1984
1985   The strength of the Covenant lies in the mutual Christian trust by the
1986 covenanting parties each for the other and shall be considered binding. However,
1987 in recognition of the understanding of Christian brotherhood both parties agree
1988 not to enforce this Covenant in any court of law.
1989
1990   Executive Director,
1991   Congregational Christian Churches in Canada
1992
1993   Board Chair,
1994   The Congregational Christian Churches in Canada
1995
1996   Board Chair,
1997   Emmanuel Bible College
1998
1999   President,
2000   Emmanuel Bible College

KAWARTHA YOUTH FOR CHRIST

2002   Tim Coles, Executive Director, Kawartha Youth for Christ

2003   *Workshop Presentation at the CCCC Annual Conference September 27,*
2004   *2005 and In-Person Interview February 2, 2006*
2005
2006   Three pastors from three different denominations and three different
2007   churches went to Promise Keepers in Atlanta in around 1995. They hadn't met
2008   each other there, but after coming back from the conference, each one found out
2009   about the others having been there and knew they should get together. So they
2010   started meeting for prayer, fellowship, and encouragement. After a few years,
2011   they thought other pastors needed this blessing too. Peterborough at that time
2012   wasn't necessarily the best for fellowship between pastors, like many
2013   communities, but these three men invited all the pastors in the city to come
2014   together for a prayer summit on top of the highest point in our city to pray an hour
2015   every morning for a week. About twenty to twenty-five pastors showed up every
2016   day for that week. We began to see some potential. I was invited there as an
2017   equal, which is important to the story later on. It was just wonderful for me and
2018   for all of us! We began to feel like something was in motion. We thought it
2019   needed to have roots in prayer, and so we began to pray together. After we would
2020   pray, we would go and eat together.
2021
2022   There are three legs to the stool of Church in the City. The first leg is
2023   prayer, which is where it all began. The next leg of the stool is relationships.
2024   After praying together, we would eat together. We held a prayer gathering - we
2025   called it a prayer summit at the beginning. We had T.V. Thomas facilitate our
2026   time together. This was at Joy Bible Camp in Bancroft. We spent three or four
2027   days together where we were being led by the spirit and seeking what He would
2028   have for us as a city. We had pastors building friendships with pastors, because
2029   we were praying together and worshiping together and eating together. The next
2030   thing you know we had pastors privately and publicly confessing to other pastors.
2031   We had pastors declaring covenants between one another over the course of the
2032   years of having done these prayer summits. We've had just wonderful interaction
2033   together and been really purposeful in that.
2034
2035   At the end of each year, we would ask God, "Lord what do you want us to
2036   do with this now?" and for three years we thought he said "Wait." We thought he
2037   said "Just be and don't do." But what we did do together was that we began to
2038   worship together. This was one of the only visible things that the congregations
2039   could see of Church in the City, that quarterly we began to worship together.
2040

2041   We have a purpose statement which is, "We purpose to be one in faith,
2042   one in relationships, one in prayer, one in worship, one in service, one in witness,
2043   one in justice, so that Peterborough will know that Jesus is Saviour and Lord."
2044   This grew from nine to twelve to fifteen to now nineteen churches and I think in
2045   around eight to ten parachurch organizations that have covenanted together in a
2046   prayer/covenant relationship that we renew each year. We are beginning to move
2047   forward in that way.
2048
2049   The third leg of the stool is "service." Out of relationship came this ability
2050   to serve one another, because we had a genuine love, and care and concern for
2051   each other. One example of this happened when a large church in our city bought
2052   an enormous building. It killed them. It was so hard on them financially. One of
2053   the smallest churches in our city had a pastor who loved the other pastor and
2054   decided that their congregation would begin to take up offerings. This church was
2055   made up of about 125 people (not just members). They took up $1,500 and gave
2056   it to the larger church just to help them with their operating expenses. This was
2057   something that changed the whole dynamic for us, and we could see how we
2058   could relate better together. The church I go to takes up collections to help
2059   churches that are going into new building projects, and I know other churches are
2060   doing the same.
2061
2062   We had a release from the Lord in the winter of 2004 when we asked him
2063   again at our prayer gathering what he wanted us to do. He told us he wanted us to
2064   serve. We didn't know what to do and how to serve. Well, Peterborough had a
2065   flood later that year. The six to ten hours of devastation created real needs in our
2066   community. Nobody was set up to immediately meet those needs - not the Red
2067   Cross, not the health unit, not the city. The city ended up calling upon Church in
2068   the City to meet those needs. So we, at Youth for Christ, being a part of the
2069   group, had to ask ourselves the question, "How can we serve Church in the City?"
2070   We were asked to provide administrative services, because Church in the City
2071   isn't an organization, it's a prayer/covenant relationship and it had no
2072   administration. So Church in the City asked us if we would be the organizational
2073   body behind the movement. So we do the bookkeeping, communications, and
2074   advertising for Church in the City.
2075
2076   When Church in the City grew to a certain point, we really felt we needed
2077   to hire somebody in order to facilitate further development within Church in the
2078   City - building relationships with our pastors, nurturing the things that are
2079   currently existing, and being kind of the key person for a lot of the new initiatives
2080   that were happening. So again CITC asked if Youth for Christ would facilitate
2081   that hire. We did so by hiring a man named Glenn Duncan who had a two-fold
2082   vision; one to facilitate Church in the City and one to start a house of prayer
2083   movement. They are moving jointly together as an initiative of Church in the
2084   City.
2085

2086   With that flood we became the hub for the city-wide relief. Our phone
2087   was ringing off the hook. City Hall, the health unit or the Red Cross would call
2088   saying this or that family needs help. Our secretary would call up churches to
2089   find out who had teams of people that could go to different houses on given
2090   nights, and usually the day of the call we had a team there solving their problem.
2091   It really met the greatest felt-need in the community.
2092
2093   Someone asked me yesterday, how does that fit your mandate as Youth for
2094   Christ? The answer is this. First of all, it's unity. It's absolutely being a part of the
2095   body of Christ and being a part of the whole and nurturing the whole. Secondly,
2096   parachurch organizations have a big problem. According to Billy Graham, only
2097   two to three percent of people who come to Christ, who were introduced to Christ
2098   through parachurch organizations, actually end up being discipled in a local
2099   church. Now that's a terrible number.
2100
2101   Unfortunately, on the whole it's a good number compared to what the
2102   local church is doing. I hate talking negatively, but that's another statistic that
2103   was shared. Because on the whole, the church body is getting smaller, not bigger.
2104   We have a real problem with that two to three percent. In order for us to see that
2105   number improve, we needed to be involved in helping grow healthy churches, so
2106   that we would have places to send kids.
2107
2108   And so Kawartha Youth for Christ began to work in church partnerships
2109   with Church in the City, specifically with churches. The most recent thing that
2110   we're doing is we're helping to facilitate after-school programs across the city at
2111   the request of our mayor in different churches. We're starting off with three
2112   locations in February and then hoping that by the fall it catches on and we can be
2113   in a lot more locations as Church in the City. We call it Church in the City, not
2114   Youth for Christ. Regarding this dynamic of two to three percent, there is a
2115   demographic of people in our community that weren't being reached, the arts
2116   community. Therein comes Lloyd Eyre, because we saw the need for a church
2117   plant into a community that wasn't being reached. Lloyd will tell the story of our
2118   joint church plant.
2119
2120   Any ministry moving into a new area should be moving in for the right
2121   reason. The days are gone when you start a chapter for the sake of having a
2122   chapter. It's a backward way of thinking. When a community contacts us about
2123   coming to their community, they ask "Could you come here and start a Bridge
2124   youth centre here?" and I would say "No." (Bridge is the name of our own drop-in
2125   centre here in Peterborough.) Then we start looking at why the churches think
2126   they need us. A community asked me to come and show them how to set up a
2127   Youth for Christ drop-in centre. I asked them what was going on. Their church
2128   had rented a storefront and now they want to be a Youth for Christ satellite. My
2129   question was "Why do you need Youth for Christ? Why not just do it as a
2130   church?" We ended up sending someone to train them and let them do it on their
2131   own. We didn't take credit for it.

2132

2133   When we ask why they need us, that's when they realize they don't know
2134 why. Then I put them on a little exercise I learned from my Asian Outreach
2135 friend, something they do in Asia. It is simply to find out what the greatest felt-
2136 need in the community is, and then meet it! So informally, they find out what the
2137 greatest need is. They all go out and talk to teachers, parents, youth, business
2138 people, anyone who is involved with kids or looks at kids, and find out what they
2139 think is needed. It's amazing, you always get a common theme.
2140

2141   In Bobcaygeon, where we just hired a worker, the greatest felt-need was
2142 for the parents to have resources to raise their kids. Every single person came
2143 back with that answer high on their list. The second theme was the youth just
2144 needed a place to go to stay out of trouble. In Lakefield, the greatest felt-need
2145 came back as the youth needed a place to go. So you think, "Great, they need a
2146 drop-in centre." But it turned out it really wasn't a drop-in centre they wanted.
2147 They wanted more organized activity. So we started a gym night. It gets way
2148 more attendance than a drop-in centre. The staff-sergeant for the Lakefield police
2149 says he's observed a drop in youth crime since we started that gym night.
2150

2151   So we don't go into a community with the attitude of "Let's take this
2152 community for Christ." We think, "Let's find out from within the body of Christ.
2153 Let's look out into the community at the community." As the inventor of the
2154 stethoscope said, "Listen to your patients. They're telling you what's wrong with
2155 them." They know what's wrong. Just ask them. We took a camera into
2156 downtown Peterborough and just asked kids, "What's the problem?" We didn't
2157 set it up, preface it or frame it in any way. That was it. And they knew what the
2158 problem was. The problem was that "at home there is no one there for me." The
2159 problem was that "my friends are doing drugs and I don't really want to do them."
2160 They're pouring their hearts out to the camera. People know what's wrong.
2161 We're spiritual beings, made in the image of God. We know what's wrong.
2162

2163   When I opened a new office in Haliburton, at the first meeting of the
2164 steering committee, I said, "Welcome to God's second best." I explained, "What
2165 the kings were to Israel, Youth for Christ is to the church. Like Billy Graham and
2166 Barry Moore were to the church, Youth for Christ is to the church. I think they
2167 are God's second best. They are necessary, they are important, they are good, but
2168 I don't think they are his best thing. I think his best thing is that Christ's church
2169 simply engages the culture that is out there and is missional to the culture." But
2170 when we as churches and parachurches are inward, which we are in terms of
2171 program often, we don't have many converts and so we're not growing. Youth
2172 for Christ is a missional parachurch. So Youth for Christ people are people with a
2173 missional impulse who look for a way to serve in the church and often don't find
2174 an opportunity and then we get a call from them. They apply for a job with us
2175 and they go do it. They do mission. It is exciting, exhilarating, to be part of a
2176 group. The fatal flaw is that you are not a church. You have created a missional

2177 community without a sense of community. And that is why the Billy Graham
2178 Association says only 2% of their converts are still in church a year later.
2179
2180   Locally, the Church in the City is becoming like the Church of
2181 Philadelphia or the Church of Laodicea, but without the problems! It is the
2182 geographical church, the city church, the Church of Peterborough. A year or two
2183 ago I said to the Church in the City leadership team, "As we become one, as God
2184 wants it to be and we pray for it to be, I don't know where Youth for Christ fits
2185 anymore." I don't even know if we need to exist. I thought, "Wow, we might
2186 actually work ourselves out of a job!" In that time, we began to use language of
2187 submitting ourselves to the leadership of the Church in the City. Some of the
2188 other congregations, maybe half a dozen, really get it. They align themselves
2189 with the city-wide movement and think "This is us. Our group may meet over
2190 here, but together we are a city-wide church."
2191
2192   For anything that we at Youth for Christ have ongoing, I ask the Church in
2193 the City leadership team, "Do we agree together that this should continue in the
2194 direction that we are going with the ministries that we have?" With new
2195 initiatives like the Kids in the City, we met with the mayor who asked us to start
2196 after school programs right across the city. So this was a Church in the City
2197 initiative but it wasn't going anywhere. There was a task force, a committee, but
2198 it just wasn't going. Finally this program kept coming up in our own strategic
2199 planning meetings, so we went to the Church in the City leadership team and said,
2200 "We've agreed this Kids in the City program is something that we really need to
2201 do. Youth for Christ, if you want, will facilitate the staff to help get this thing off
2202 the ground. Is this what you want?" And they said it was. So we're doing it.
2203 Church in the City is not an organization, but we show it as a Church in the City
2204 program in our organizational structure.   One of our fundamental problems is
2205 getting children into the church. If we are not doing that, it is like a spiritual
2206 abortion on the delivery table. So our board was keen to contribute to the Church
2207 of Peterborough and we brought Glenn on to facilitate Church in the City.
2208
2209   We started out wanting to call it the Church in Peterborough, but some
2210 mainline denominations had a problem with that because it sounded like they
2211 weren't, so we came up with Church in the City. We are accountable to the
2212 Church of Peterborough. Jack Dennison wrote a book called *City Reaching* and
2213 we got the idea from him. We're accountable to the leadership group of Church
2214 in the City.
2215
2216   I would spend a fair bit of time with the local church asking questions
2217 about what is happening missionally in their community. Our western church
2218 model is very much attractive in nature. The sign is out and we hope people will
2219 be attracted and actually come. I would ask, "What are you doing to go to them
2220 and how are you going to them?" Reaching them and trying to bring them back to
2221 church doesn't work. If a salesman only had a 2% success rate, he'd be fired.
2222

2223   The expectation of a community asking for our help is that we will do
2224   mission for them. What I'm hoping we'll get to is that once you are invited into a
2225   church and have some influence, then you can influence them to be missional.
2226   Pastors are so bogged down they often can't be missional. Pastors with a heart for
2227   winning people to Christ don't even know their neighbours because they're too
2228   busy. So I would meet with pastors, building relationship, praying together and
2229   building a trust relationship. Then you can begin to feed in some new ideas. We
2230   had Michael Frost in here (an author from Sydney, Australia) and we had 120
2231   pastors in to hear him speak for seven and a half hours. Most wanted to leave by
2232   lunch because he knocked out all their props. But after lunch he showed them
2233   how to empower their people to go out and birth churches. Evangelism might
2234   take place in your church, but it also might take place in the café down the street.
2235   It's creating a discipleship community for their geographical location. It's taking
2236   a worshipping community and having it be a missional community in its
2237   geographical, age or cultural setting.
2238
2239   Vancouver Youth for Christ decided they had to plant churches because
2240   trying to bring the kids back to a church just wasn't working *(see Harrington's*
2241   *thesis at lines 2510-2528).* How do you do that? Youth for Christ isn't a church.
2242   We don't plant churches! When we first thought of planting a church in
2243   Peterborough, some of our staff weren't really happy with the local churches.
2244   There was discontent with the church. I said to my staff, "When you can come
2245   back and say you love the body of Christ, then we'll do something." It was about
2246   a year went by and then we had a staff member who came back to us who was in
2247   touch with a youth pastor and they both wanted to start a church. Seventeen
2248   pastors laid hands on these two guys and sent them off to start their church, called
2249   Third Space. They are now 60 to 70 people. We are now planning where to and
2250   how to plant churches across the city. Third Space is affiliated with the Free
2251   Methodist church. We're talking with the Pentecostals about a second one and
2252   the Free Methodists are talking about another one too.

2253   Lloyd Eyre, Senior Pastor, Peterborough Free Methodist Church

2254   *Workshop Presentation at the CCCC Annual Conference September 27,*
2255   *2005 and In-Person Interview February 2, 2006*
2256
2257   Just a bit of background in terms of where Peterborough Free Methodist
2258   Church fits into this story. I was called to the Peterborough Free Methodist
2259   Church in 1984 and have spent twenty-one years in the same local church. During
2260   that time I have taken our church through four different ministry plans, two in the
2261   '80's, one in the '90's, one in 2002, now doing another one (a fifth one). So I've
2262   had the privilege of watching the church and the culture change through the lens
2263   of the same local church.
2264
2265   When I did my resume in 1984 to go to the Peterborough Free Methodist
2266   Church, I did it on an Olivetti Underwood typewriter. Twenty-one years later the
2267   typewriter is no longer, as you know. But I've had the privilege of seeing the

2268 church change and the culture change through that same lens. I don't need to tell
2269 you there has been enormous change during the last 20 years in ministry.
2270
2271   One of the things I'm harping on these days as a local church pastor and as
2272 part of Church in the City is that while we remain evangelical in theology. The
2273 evangelical church is less evangelistic than we were twenty years ago. I think we
2274 just have to face that reality. We certainly are less so than forty years ago, when
2275 we had evangelistic meetings and crusades and rallies and all kinds of things that
2276 may or may not have been effective but were certainly directed towards
2277 evangelism in the local church. The culture has changed, and there's a fear factor
2278 for Christians in sharing their faith. The church has changed in that it has become
2279 more affluent, become wealthier, and the concept called "Redemption and Lift" -
2280 as Christian people move from one economic level of society and drift eventually
2281 farther and farther up, they become more and more wealthy and they become less
2282 and less evangelistic - has occurred since the 1500's. I think we're seeing that in
2283 our generation right now.
2284
2285   I have a continuing sense as a local church pastor that we are simply not
2286 touching the lives of post-moderns. Given the demographic of the Peterborough
2287 Free Methodist Church, it was not probable that our local church as it was
2288 configured at that time was going to meet the needs of the post-moderns. Tim
2289 mentioned the arts community in Peterborough. The Trent University community
2290 was another community that we simply weren't having any impact on at all, and
2291 very few local churches, perhaps one, (there's forty-five churches of all
2292 denominations in Peterborough) was having some impact on the Trent community
2293 in particular but with marginal effectiveness. So there's a continuing sense in my
2294 heart that we're just simply not touching the lives of post moderns and that there's
2295 this flagging of evangelism, that we're evangelical in theology but not evangelistic
2296 in modality any longer.
2297
2298   There was a young man in our community named Dave Blondel who had
2299 been serving as part-time youth pastor at St. Paul's Presbyterian church, which is
2300 right downtown in the core of the city. He was looking for full-time ministry. I
2301 knew him because of a relationship already built through Church in the City's
2302 youth pastors network. That's another important part of CITC that Tim didn't
2303 mention. I knew him and I needed a youth pastor. I thought, "Let's just hire Dave
2304 Blondel." We wouldn't have to move him in from Calgary; he knows the city
2305 already; we've got a running start; he knows all the things he needs to know about
2306 Peterborough.
2307
2308   Within weeks, I knew that I hadn't hired the right person for a traditional
2309 youth ministry. He just didn't fit. That was October of 2002. It wasn't six
2310 months later that he said to me, "I just don't fit, but I tell you, I really want to
2311 plant a church in downtown Peterborough that will meet the demographic of
2312 people that I'm connected with and that this church is not connected with." At the
2313 same time, Christopher Vyn (who was the director of The Bridge at Kawartha

2314   Youth for Christ) and his wife were talking and praying with Dave and his wife,
2315   asking, "Is there anything we can do as a joint venture?"
2316
2317   In the Vision 2010 plan, the vision called for us as a local church to plant a
2318   church by 2009. Now I knew that what they had in mind in that document and
2319   what Dave Blondel had in mind were two very different things. But I thought,
2320   "Ok, let's see how this might work." I told them it was not going to be a
2321   traditional church plant, and the question was, "Would the board of the
2322   Peterborough Free Methodist Church buy into it?" The report that I gave to the
2323   board on May 25, 2004, was called "The Redeployment of David Blondel, Youth
2324   Pastor."
2325
2326   I am a consensus leader, but I had to go without having anyone with me,
2327   because my board probably was not going to go with this. My board was reticent
2328   about the Third Space. First issue was the generational gap. We're dealing with
2329   tattoos and everything else that comes with youth. There was a cultural clash.
2330   Second, there was concern for Dave because he was going to raise his own
2331   support. The board was concerned for Dave and how he was going to live. This
2332   was another reason for going with Youth for Christ because everyone there raises
2333   their own support. They have the payroll and the systems to support this kind of
2334   arrangement. We don't. Third was a fear of theological, evangelical pluralism.
2335   What is this assembly really going to believe when all is said and done?
2336
2337   I think this is the paragraph in my report that turned the meeting that night:
2338   I wrote, "I cannot tell you with absolute certainty that this church plant will be a
2339   success, but I feel like Gamaliel who, when the Sanhedrin was trying to decide
2340   how to respond to the ministry of Peter and the apostles in the first days of the
2341   early church said, 'Let them go, for if their purpose or activity is of human origin
2342   it will fail, but if it is from God you will not be able to stop these men. You will
2343   only find yourselves fighting against God.' I believe that this vision deserves a
2344   chance to become a reality."
2345
2346   I'll never forget the vote. You know how in board meetings you wait for
2347   that one person to start with the hand raised. There were one or two people that I
2348   was sure their hands weren't going to go up, but finally they just made them go up
2349   there. The record shows it was a unanimous vote, but there was definitely some
2350   quivering, especially when I suggested that we financially support it, and
2351   especially when I suggested that we go with lay persons for youth ministry at our
2352   church for at least one year. They bought it! Dave and Chris became co-pastors
2353   of a new church plant. There had been a model in Kingston, which we built on,
2354   called Next Church. The Free Methodist Church in Canada and its church
2355   planting network became important to us. The long and short of it is that we built
2356   a contract. We created a legal document that has signatures from the myself, the
2357   senior pastor, the executive director of Kawartha Youth for Christ, and from the
2358   two co-pastors.
2359

2360   Planting a church with a parachurch ministry did not pose any difficulties.
2361   I had a personal relationship with Tim Coles. I absolutely trust Tim. I have been
2362   in a prayer group with Tim for years and he is very highly regarded by his
2363   colleagues and peers in the city. So no fear whatsoever working with Tim or with
2364   Youth for Christ, I knew his heart. For years, I've heard Tim say, "At Youth for
2365   Christ we're seeing kids won to Christ and discipled to some extent as well. But
2366   we're not seeing them integrated into the church. We send them here, we send
2367   them there, we say you may fit in this church but they're just not staying or fitting
2368   in. The drop-out rate is just too high." So I'm thinking, Tim's got this heart to
2369   disciple people who have been coming through the doors of Youth for Christ, and
2370   Dave says he's got a heart for this more than he's got a heart for that and Chris
2371   says we need a net to catch these people. The church plant was just the right
2372   solution.
2373
2374   Now Tim has said his vision is to see this happen twenty times in
2375   Peterborough in the next five years. No denomination is going to do this. The
2376   support system for local church pastors is no longer denominational.
2377   Denominations are under-funded and under-staffed; they aren't physically or
2378   geographically capable of manning the work of being the support system. So
2379   what has happened is Church in the City has become this prayer covenant
2380   fellowship and out of this fellowship you get an incredible meeting of ministry
2381   minds of both local church and parachurch who not only begin to care for each
2382   other and love each other in Christ's name but who also begin to worship together
2383   quarterly as we are now, and then begin to say "Let's plant some churches. Let's
2384   work together as one entity seeing if we can't really have an impact on this
2385   community in ways that no one of us can do alone."
2386
2387   Dave and Chris both pastor the Third Space which is an independent
2388   church but Dave is pursuing credentialing with the Free Methodist Church in
2389   Canada. Whether it becomes a Methodist society is not clear. Dave is
2390   accountable to me and Tim for his goals and he is part of the church planting
2391   network of the Free Methodist Church.
2392
2393   It has been a fantastic experience. I have to tell you that it's a year old
2394   right now. Last fall, all these pastors that were part of Church in the City came up
2395   and laid hands on Dave and Chris. It was an incredibly powerful moment. And
2396   so it became not just a joint project with Kawartha Youth for Christ and the
2397   Peterborough Free Methodist Church, but it became a Church in the City project
2398   as well. They're already out of space. It's called the Third Space: A Work Space,
2399   A Home Space, A Worship Space. This is the Third Space. They rented a room
2400   at one of the colleges of Trent University. It's full. They're running fifty to sixty,
2401   a year after they started. Very, very few of those people would be in a traditional
2402   church anywhere in the city of Peterborough. They're wrestling right now with
2403   the whole space dynamic, because they've created an incredible sense of
2404   community. When I worshiped with them in July, that was the first thing I felt
2405   was this remarkable sense of community which they created. Because they felt

2406 that music and worship have been divisive and there were so many different
2407 layers of music interest, they have had no music during worship. I think that's
2408 going to have to change at some point. There's just a whole number of really
2409 exciting things that have developed.
2410
2411   One more part of that covenant that Tim didn't mention, because he's not
2412 a senior pastor. But one more part of that covenant that ties into CITC is that we
2413 made a covenant and as part of that we go to each other if there's transfer growth
2414 between our congregations. We go to that pastor. He's a friend. I'm praying for
2415 him as much as he's praying for me. We will go to that pastor and inform that that
2416 family is now worshiping in our church, and if there is information that we need
2417 to hear back and forth that we will share that information. And our people know
2418 that we have that kind of relationship with each other. We're not hiding behind
2419 what's happening.
2420
2421   We have a long history with each other in this city. The key to what is
2422 happening here is that we were praying and prepared to trust each other. I've
2423 been here 22 years, another over 18, a third person more than 12. The body of
2424 Christ is fairly healthy in this city. We as pastors have agreed that we are not in
2425 competition with each other. If Paul were writing to the church in Peterborough
2426 as he wrote to others in the first century, he would not write to the Free Methodist
2427 Church in Peterborough. It would be, "To the body of Christ in the City of
2428 Peterborough, grace and peace be to you." I don't need any longer to defend
2429 classic Methodist theology. It is still important to me, but Wesley said in his
2430 sermon on the catholic spirit, "Is your heart like my heart? If it is, then give me
2431 your hand." I'd be happy to sell this building and use the proceeds with another
2432 church if it would meet more community needs. My commitment to this city has
2433 never wavered in 22 years. My love for this city and for the church in this city
2434 has never wavered. You only get the collegiality and friendship of others over
2435 time.
2436
2437   If a new parachurch came to town, I would be open to them depending on
2438 what they were trying to accomplish, what their purpose or mission was, and how
2439 they related to me personally and to the church. One of the things I would look at
2440 would be, has this person ever pastored? Do they have any sense of what pastoral
2441 ministry means in the 21st century? The second thing would be their approach.
2442 Are they saying "Look what I'm going to do for you. I'm going to make you a
2443 megachurch overnight"? Or are they saying, "I think there are some things that
2444 over time I might be able to share with you that would result in your local church
2445 becoming a healthier place"? Hard sell or soft sell? Kindness, gentleness,
2446 meekness? Or "Here I am. I'm the answer you've been looking for – get on
2447 board!" The relationship between the leaders of two countries has a lot to do with
2448 the quality of relationship between the two countries. Same thing with local
2449 church and parachurch.
2450

2451   The other thing I would look at is that parachurch people sometimes are
2452   looking for a way to escape out of the pastorate. It has become the parachute out
2453   – "I can't handle pastor, so I'm going to do para." What really is your agenda? If
2454   the person has had a negative experience in the local church, then what spirit,
2455   what attitude, what help can they bring to me as a local church pastor?
2456
2457   A good way to approach me is a personal visit, or a willingness to wait for
2458   me. Don't expect me to sign on the dotted line the first time we talk. Explain to
2459   me how your ministry will really help my ministry. What will strengthen my
2460   hand as a pastor? I'm concerned about the health of this local church and what it
2461   is supposed to do in the world.
2462
2463   I'm increasingly saying 'No' to parachurches in terms of coming into our
2464   church. They may do good work but they don't directly help us in our mission.
2465   They typically are really after finances and they typically want us to be on their
2466   mailing list. We support two denominational missionaries and a missionary with
2467   Galcom *(a parachurch ministry)* and a couple with the Canadian Baptist
2468   Ministries, a cross-denominational situation. These are all people we have a
2469   connection with. SIM hasn't asked to come, but they would be welcome to come
2470   if they took one of our young people and gave them a two year assignment in
2471   Sudan or something like that. There has to be some kind of personal link between
2472   us.
2473
2474   What a translation ministry could do is establish a personal link between
2475   us and a specific community in the field who is benefiting from the translation.
2476   Show us how we are making a difference in someone's life. We want a
2477   connection with the end beneficiary. I can't get people in this church to give to a
2478   fund. But they are giving to people left, right and centre. Mention children,
2479   youth or missions and the funds just fly! That's the heart of the church. Draw a
2480   line between the donor of $20 and the person who gets it. Samaritan's Purse does
2481   that very well with the shoeboxes, and a hundred and fifty shoeboxes fly out of
2482   here.
2483
2484   We are stopping ministries earlier in their approach now. The gate is at
2485   the first phone call we get. I'm saying 'No' with the phone calls now. They don't
2486   get here unless I feel there is some connection. We don't want to spread
2487   ourselves too thin. Let's do a few things well.
2488
2489   Glenn Duncan, Facilitator, Church in the City

2490   *In-Person Interview February 2, 2006*

2491   We have a leadership team that leads Church in the City. I am the only
2492   staff worker. I run the projects and do the legwork for what needs to be done. I
2493   was a pastor here in Peterborough since 1991 in the Baptist church until the
2494   beginning of 2004. There are ten parachurch ministries in the covenant group.
2495   Not all contribute to the local church directly because of their missions. For

2496 example, Epistle Sports Ministries is a person who is chaplain to the Peterboro
2497 Petes and Toronto Blue Jays.
2498
2499　　　We want to be able to bless Peterborough – any ministry that is here is
2500 here to bless Peterborough. Our congregations are not here to serve ourselves but
2501 to worship God and be representatives of Jesus to the community around us.
2502 Jesus' instructions to his disciples had a lot to say about serving people. The
2503 Great Commission includes proclamation and relationship building (serving
2504 people) as part of evangelism.
2505
2506　　　We're looking at "What is the body of Christ?" Parachurch ministry is a
2507 valid expression of what the body of Christ is. There is *one* church in
2508 Peterborough and we want the body of Christ to live in relational unity. However,
2509 the fact is that a huge part of the body is not part of what we are doing, so we
2510 have a long way to go.
2511
2512　　　We have ten parachurch members. The Pregnancy Centre of
2513 Peterborough. Life Now Ministries, which is a spiritual renewal ministry that
2514 does seminars all over North America. Wycliffe Associates (related to Wycliffe
2515 Bible Translators) has a local person who is a member of Church in the City.
2516 They take kids on short term mission trips. This couple also looks for Christians
2517 in their geographical area to form lighthouses of prayer – the concept is to have
2518 Christians geographically located instead of only congregationally-located. These
2519 Christians, regardless of denominational allegiance, get together to care for their
2520 community. Asian Outreach is part of Church in the City. Their benefit is they
2521 have a really good connection with what's going on in Asia and they quite often
2522 bring speakers to North America and we can hear them. Gentle Shepherd
2523 Counselling is part of Church in the City. Our pastors find it a safe place to send
2524 parishioners for counselling. They are very thankful for this parachurch ministry.
2525 The director was a pastor for many years here in Peterborough. Rhema Christian
2526 School has a good ministry to the city. KAOS radio is a Christian radio station
2527 here in Peterborough and they have King's Kids productions. A great ministry.
2528 They do very effective outreach in our community for connecting with people.
2529 They teach the public about the radio industry; the technical and production side
2530 of it.
2531
2532　　　Some are making good use of Church in the City for connecting with the
2533 local church and others aren't yet. Church in the City is not a ministerial, it does
2534 not replace the ministerial. We resist becoming an organization. We want people
2535 to connect with each other. When Jesus talks in terms of unity it is more than
2536 people getting together because they share a common philosophy. People are one
2537 because Jesus' life is flowing through them. Church in the City is relational – it is
2538 about relationships. It is based on a relationship with God and with each other.
2539 The intention is that our commitment to each other is so strong that we would lay
2540 down our lives for each other. You can't be one without sitting down with

2541   people, get to know them well, see them face-to-face, do things with them,
2542   praying together.
2543
2544   As other churches and ministries join, it is hard to get this across to them.
2545   It takes time and time commitment to be together. And we're all busy, but to
2546   have relationship this commitment of time is needed.
2547
2548   We are accountable to the group because we have given them the
2549   permission to ask the hard questions whether we invite them or not. We are
2550   accountable to each other as brothers and sisters in Christ. There is no authority
2551   on paper. It is as Christians that we agree in our covenant to submit to one
2552   another. Once a year we have everyone re-sign the covenant to show we are still
2553   committed to it. A few times, we've felt a correction was needed and we've gone
2554   and talked to someone. But this is rare.
2555
2556   A ministerial is about professional needs. Church in the City is about
2557   relationships. On-call schedules for overnight coverage, a multi-faith committee
2558   for the city, scheduling of services for seniors citizens' houses are the kinds of
2559   things a ministerial does. (We do all this.) We, CITC, welcome anybody in the
2560   body of Christ into membership so long as they agree that Jesus is the only
2561   Saviour of the world and the only way to the God.
2562
2563   The key thing is relationship! It's the most basic thing and the hardest to
2564   get a handle on. When I try to analyze what's going in, in Biblical terms, you
2565   look at the story of Jesus being at the home of Martha and Mary. Martha is the
2566   do'er and Mary is the be'er. In very over-simplified terms, people tend to be
2567   identified in one of those two roles. Artists and contemplators are be-ers. They
2568   get stuff done, but are not the people you go to when it has to be done on time and
2569   on budget. The do-ers do it but find it difficult to spend quality time in God's
2570   presence.
2571
2572   We all need to learn from whichever side of the line we are on, but there is
2573   a priority according to what Jesus said. He said what Mary chose was better.
2574   Martha wasn't wrong, but what she was doing should flow from her being.
2575   Relationship with God is more on the be-er side. Many pastors are more do-ers
2576   than be-ers. The relationship side is what enables us to be the body of Christ. We
2577   sit at God's feet. Jesus, in John 5, says he did his ministry only by being in
2578   communion with his Father. We need to spend that time in the Father's presence
2579   to see what he is doing in our region and join him in doing it. We tend to
2580   approach ministry by what needs to be done. We form committees and go ahead
2581   and do it. That all by-passes intimacy with God and hearing what God wants us
2582   to do.
2583
2584   In preparing for a Billy Graham crusade, for example, the pastors all go
2585   away and pray together. People all work together from many congregations and
2586   they discover what great people they are working with. But when the project is

2587   over, they go back to the way it was. They don't have in place a means for
2588   maintaining their relationships with each other. They're off to get on with doing
2589   other things. We are creating an intimacy with God and building bonds with each
2590   other that are going to last over time. In listening to God's heart for our city, can
2591   we develop things to do for our city that flow from that? Instead of a project from
2592   the outside, we hear our Father's heart for the city.
2593
2594   There is a dynamic that starts to work when we hear from God together.
2595   We hear a lot more than we would individually. The unity thing is the really hard
2596   one. I don't think there is a distinction between church and parachurch. Both are
2597   looking at the Great Commission and taking their mission from that. The issue is
2598   the body of Christ being able to reach the city. We have built our congregations
2599   to be stand alone units to reach the city, but biblically they can't do it alone. Only
2600   in relationship with other congregations and with the body of Christ can they do
2601   it. Parachurch is a direct part of that.
2602
2603   The church has become isolated from our nation. We are separate and
2604   almost unable to relate to the world. Our congregations are attractional –
2605   depending on people coming to us. We need to be missional, which is what the
2606   church is always supposed to have been. Parachurch has a special place to help us
2607   be missional. Parachurch is on the edge, they're the ones closest to the
2608   community. The body of Christ is called to serve a community. Pastors talk of a
2609   call to a congregation, but they're really called to be a part of this church to reach
2610   a community. They think of themselves as a pastor to a church rather than a
2611   pastor to Peterborough. Their ministry and the ministry of their congregation is to
2612   be the church and serve Peterborough. Parachurch helps us in that direction. We
2613   have to start missionally as a local church. How do we go to the people, live
2614   among them, speak their language and not be culturally abrasive and not take
2615   them out of their culture but bring the Gospel of Jesus to them in their culture, not
2616   ours? Working together, we can do it.
2617
2618   Andy Harrington, Executive Director, Greater Vancouver Youth For Christ
2619   (GVYFC)

2620   *Thesis for the degree of MA in Evangelism Studies, University of Sheffield*
2621   *at Cliff College*

2622
2623   [Note: Harrington's thesis included a careful evaluation of the
2624   effectiveness of the work done by GVYFC, including a survey and interviews.
2625   Some of his key conclusions – aside from church/parachurch relations – are 1)
2626   the necessity of moving from relying on programs as the means of bringing
2627   people to Christ to building authentic relationships; and 2) changing our
2628   understanding of conversion being the result of a crisis decision to seeing
2629   conversion as a process.]
2630
2631   One of the issues for a parachurch organisation is always its relationship
2632   with the church. For ongoing growth to take place, it is imperative that new

2633 Christians are discipled in a church setting…The statistics show that this is a real
2634 problem for new Christians with the number attending a church even sporadically
2635 from all categories of GVYFC work generally being well below 50%, the range
2636 being from 44% (camps) to 5% (teen moms). A crucial factor here is the depth of
2637 relationships that are formed between the young person and people who go to
2638 church…Many of those who join a church go to the same one the GVYFC worker
2639 attends…only 1.43% of the young people that GVYFC contact can expect to
2640 attend a local church for a year or more. This is for all categories of young people
2641 joining a church including those who already had some affiliation such as church
2642 youth groups, not just those who were completely unchurched. (Harrington 2001,
2643 60 –63)
2644
2645   Like many parachurch organisations, it is sometimes easier for GVYFC to
2646 run its own programmes in isolation, rather than relating to the local churches.
2647 The statistics clearly show however that very few young people are moving
2648 through the programmes into church. It is therefore crucial that church
2649 partnerships are built and strengthened…GVYFC has recognised this, making
2650 partnership one of its 12 newly defined core values (Harrington 2001, 70).

2651 The Covenant and Vision

2652   The next two pages have the full text of the covenant that is signed fresh
2653 each year by the local church pastors and the leaders of parachurch ministries and
2654 the vision they are working towards.

2655	
2656	**CHURCH IN THE CITY**
2657	**OUR COVENANT WITH EACH OTHER**
2658	*Based on Ephesians 3:20-4:6*
2659	
2660	– There is one body and one Spirit – just as we were called to one hope
2661	when we were called – one Lord, one faith, one baptism; one God and
2662	Father of all, who is over all and through all and in all,
2663	**We will** – Make every effort to keep the unity of the Spirit through the bond
2664	of peace,
2665	**By** – Being completely humble and gentle; being patient, bearing with one
2666	another in love.
2667	**Knowing that God** – Is able to do immeasurably more than all we ask or
2668	imagine, according to His power that is at work within us, to Him be glory
2669	in the church and in Christ Jesus throughout all generations, for ever and
2670	ever! Amen.
2671	OUR COMMITMENT TO SERVANT LEADERSHIP
2672	BASED ON EPHESIANS 4:7-16
2673	
2674	On the basis of Jesus being the Head of His body, the church, and, our
2675	covenant with each other in Christ:
2676	We agree that Jesus has given gifts to His church. He has given
2677	some to be servant leaders so that the saints can be equipped to do the work
2678	of the ministry and so that the church will grow in strength and stability, no
2679	longer divided and swaying, but maturing to become like her Head.
2680	Accordingly, we commit ourselves continually to discern and to
2681	affirm the servant leaders that Christ has given the Church In The City
2682	to pray for, encourage and submit to those whom Christ has appointed.
2683	HIS COMMISSION TO THE CHURCH IN THE CITY
2684	BASED ON JOHN 17:18-23
2685	
2686	Following the servant leadership of those whom Christ has appointed, we
2687	purpose to be:
2688	*One in faith – One in relationships – One in prayer – One in*
2689	*worship – One in service – One in witness – One in justice*

2690   So that Peterborough will know that Jesus is Saviour and Lord.

2691   And so we commit ourselves to the cooperation, training and
2692   sacrifice needed to see these purposes fulfilled in the power of the Holy
2693   Spirit and to the glory of God.

2694   _____

2695   **VISION**
2696
2697   In the mercy and grace of God, a day is coming to Peterborough when:
2698   • most of the people who love Jesus and call Him Saviour and Lord
2699   will meet on a daily basis to **worship** and give praise to His Name;
2700   • a **prayer** centre will be in operation so that people will come
2701   before our Lord in prayer 24 hours a day, seven days a week all
2702   year round in order to intercede for the whole body of Christ in
2703   Peterborough, to pray for those who are not yet followers of Jesus,
2704   to pray for our government leaders and servants locally,
2705   provincially, nationally, globally, and, to pray for homes, schools
2706   and businesses in our area;
2707   • every congregation that proclaims the Lordship of Jesus will be
2708   **growing** in spiritual health and vitality;
2709   • most of these congregations will join together to listen to and
2710   follow the leading of God the Father to purposefully and
2711   effectively **share the good news** of Jesus Christ to the people of
2712   Peterborough;
2713   • most of these congregations will join to develop ways to **disciple**
2714   **new believers** to grow in their relationship with Jesus and to take
2715   their part in the life and ministry of His Church;
2716   • most of these congregations will join together to **meet the needs** of
2717   the poor and oppressed through the transforming power of the
2718   Holy Spirit and the generous sharing of the material resources that
2719   God has given us so that no one who needs and wants help is
2720   turned away;
2721   • And, Peterborough will be **transformed** to be a place of safety,
2722   integrity and care where the weak are protected and the strong use
2723   their strength to serve.
2724
2725   **This will happen by God's power through Jesus' Church**.
2726

2728   Dave Toycen, President and CEO, World Vision Canada

2729   *In-Person Interview January 16, 2006*

2730   I like a phrase that Don Posterski came up with. He talks about how we
2731   see ourselves as part of the church on special assignment for the poor.
2732   Historically, my own perception is I don't think we at World Vision Canada ever
2733   saw ourselves as separate from the church. One way or another we are an
2734   expression of the church. My simple theological approach is that Jesus talked
2735   about two things: love God and love your neighbour. As we all know, within
2736   every part of the church there's been a struggle over that. In some parts of the
2737   church it has been easier to love your neighbour than to talk too much about God.
2738   At World Vision we've struggled and worked to put these two great themes
2739   together in our work.
2740
2741   I've always seen World Vision, as a little boat out in a big ocean. We are
2742   involved in a small part of the work of the larger Church. So there are two things
2743   we want to put before the public as a Canadian organization. Our call is to work
2744   with the poor. The value of 'loving your neighbour' is the value we put very high
2745   up on the mast of our boat; but if you get in the boat, you'll see the value of
2746   loving God right at the centre of our boat. But for the wider public, the secular
2747   non-churched public, they're going to see us first as 'loving your neighbour.'
2748
2749   We've done that partly because our culture, even though it is hesitant
2750   about this 'God business,' or suspicious of Christians sometimes, hears our
2751   schools and our government saying, "Help your neighbour." So we're going to
2752   put that value up front. We also talk freely about our faith base, and all of our
2753   literature communicates that, but to reach the broader audience, we make the
2754   'loving your neighbour' the first thing that people see about us. That is not
2755   unique to World Vision. Others may not have articulated it that way but they are
2756   operating that way. I'm also influenced by what the Catholic Church has done.
2757   They often deal with this issue (loving your neighbour) by forming religious
2758   orders.
2759
2760   The second thing I'd like to say is that all of our staff is Christians. We're
2761   drawing on the Christian community all the time. It's who we are. When it
2762   comes to our relationship with the church, I'm not sure there is as much
2763   consistency as we would like. Don Posterski, who used to head our Canadian
2764   Programs division, had particular expertise as a sociologist and as an interpreter
2765   of Canadian culture and the church. This expertise was at the forefront of
2766   building relationships with denominations and churches. Don is now working for

2767 World Vision's international partnership and in Canada we have lost something
2768 with that move. We've just now hired a new church relations person to help us
2769 move our church relations to a higher level again.
2770
2771   Many of our supporters come from the broader church community.
2772 Depending on which survey you follow, anywhere from 60-70% of our supporters
2773 are regular church-going Christians and the majority would be evangelicals,
2774 although we have a significant number of Catholics, mainline Protestants and
2775 Orthodox supporters as well. They've come through the use of public media.
2776 We've been using the media long before my time here. World Vision's founder,
2777 Bob Pierce, started this. He was quite pragmatic about reaching people. He
2778 would show up with a movie screen and projector at churches and schools that
2779 were open for him.
2780
2781   Seeing ourselves on special assignment to the poor, we are sensitive to our
2782 relationship with the church. We never want to undermine the church; we want to
2783 do everything we can to build the church. We know it's not feasible to rely on the
2784 church structure to get our work done, to reach the poor. So our approach has
2785 always been to simply invite Canadians who share that concern -- Whether it is
2786 through television, direct mail, public high schools, door-to-door – to join with us.
2787 In many of those mediums you can't determine who reads it or sees it, so you
2788 never know who will respond. So we've reached a lot of church people not
2789 through their churches but through direct contact.
2790
2791   We see the media as an opportunity not only to raise resources but also to
2792 engage people and hopefully be part of a journey that leads the secular public to
2793 see that loving God is really important as well and that you can begin this, to a
2794 certain extent, by loving your neighbour. Often this is part of the pathway or
2795 journey to a relationship with Christ. While we're not part of the organized
2796 church, we believe God's now inviting us to steward those relationships.
2797
2798   I believe it is the roughest time in history for the organized church in our
2799 culture, for lots of reasons. People just aren't as interested in the organized
2800 church. They are suspicious of institutions and the way they work. Church
2801 leaders are doing a commendable job trying to find ways to make the faith
2802 relevant and dynamic. But World Vision doesn't have that baggage. We have
2803 always had a different of connection with society. In a small way, we hope we
2804 can be a bridge to the broader secular society. They say, "Ah, there is a Christian
2805 organization doing good work." We believe it brings honour to Christ's
2806 reputation, to God's reputation, in our society. So the next time someone has an
2807 opportunity to go to church, or they are talking with a Christian, somewhere back
2808 in their mind is a memory that World Vision is a Christian organization doing
2809 good work and they'll say, "I respect them. Maybe there is something to this
2810 Christian business that I need to look at.
2811

2812   We've just done a major review of our church relations. We brought in an
2813   outside consultant and we got some good feedback from pastors and church
2814   leaders. We learned that on the one hand we are respected but also that our size
2815   makes us a bit threatening. We feel that we need to do a better job of giving
2816   something back to the church, to make sure we're not seen as just another outfit
2817   trying to get into the church to raise money from their members. The *30 Hour*
2818   *Famine* is one of the activities we do that is a good example of a win/win with the
2819   local church. Yes it raises money for us, but at its best it can be really helpful to a
2820   church, especially a youth pastor who wants to do work with high school kids and
2821   they want to get out beyond just their immediate kids. Kids who are more
2822   marginal to their group may want to help other people. It's a topic that is a little
2823   bit broader than just talking to them about God. Many youth pastors say it has
2824   been very helpful in that regard.

2825

2826   We think there are ways (that have no direct fundraising benefit for us)
2827   that we can help the church. What is it that we know as an organization working
2828   with the poor that could have relevance to the local church? We've just begun an
2829   e-mail publication, WorldWatch, for Christian leaders, to give them information
2830   we have that could be used in sermons, teaching or training their own members.
2831   We are going to do interviews with pastors and experts who can be helpful.
2832   That's our desire – to find little niches where we can support other people.

2833

2834   We've also made a decision in our domestic ministry that God is not
2835   calling us to frontline ministry in Canada. It is not something we have a lot of
2836   skill and experience in, and yet we do think we have a perspective and some
2837   resources to bring to domestic ministry. So how can we partner either with
2838   existing Christian agencies working with a focus on poverty; around children,
2839   single parents, particularly women, among native Canadians and urban youth?
2840   How can we partner with organizations already doing that kind of work? We
2841   want to be a contributor domestically because we are called to a holistic ministry.
2842   Our bias will always be overseas because we have so many resources here to
2843   share overseas. But we don't want to ignore the needs in our own backyard.

2844

2845   We wouldn't be in business without the church. Everything about us
2846   comes out of the Church, in the universal sense. All of our leadership, board
2847   members, corporate members; all are active church members. They might come
2848   and go at World Vision but they're never going to leave the church.

2849

2850   The decision to go direct to donors was purely pragmatic. Bob Pierce, our
2851   founder, was incredibly committed to Christian evangelism, so he had a great love
2852   for the church. He was committed to saving souls. So when he was doing
2853   humanitarian work he never saw himself stepping out of the role of also reaching
2854   people for Christ. He used Hollywood movies at the beginning. World Wide
2855   Pictures, Billy Graham's production company, came out of Bob Pierce's work in
2856   the early days. He did a couple of dramatic movies. So Bob said right from the

2857   start that he would go to people wherever they were. That DNA is in our
2858   organization.
2859
2860   But Bob never did it because he didn't like the church or wanted to
2861   separate from the church. He just saw opportunity. Those guys were so
2862   entrepreneurial. He was good friends with Billy Graham, Youth for Christ, etc.
2863   All these ministries got started right after the war. If they were evangelical, they
2864   were entrepreneurial. It almost went hand-in-hand. Inter-Varsity, Youth for
2865   Christ, Navigators, World Vision, Wheaton College to a certain extent; it all
2866   emerged. They were very pragmatic and Bob was also very much trying to
2867   address the kind of deficit that occurred in the evangelical churches as a result of
2868   the great liberal/fundamentalist debate in the United States. It was very American
2869   in that sense. Some of that had come to Canada as well. How much Bob did it
2870   consciously and how much he just did it out of his heart, I don't know, but he
2871   very clearly understood, "How can you save a man's soul if he is hungry?" Bob
2872   was in many ways a compassionate conscience to parts of the evangelical
2873   community that had said, "We need to be true to our faith by rejecting that kind of
2874   stuff because the liberals don't care about souls, so we're going to care about
2875   souls!"
2876
2877   Some people would argue that unless you are in some way accountable to
2878   a denominational structure, you are not accountable. For example, World Vision
2879   doesn't report and has no accountability formally to any denomination. That's
2880   where the parachurch definition starts, and there is a whole group of organizations
2881   that fit that paradigm. On the other hand there is, what I would call, the informal
2882   accountability that we are all accountable to our Christian brothers and sisters
2883   including our donors. To formalize that, we have a board and a corporation.
2884   Every one of our board and corporation members is Christians who are also part
2885   of a church body. Some of them are pastors. So indirectly, all of them, when they
2886   come to sit at the table, are not just Christians, but they are also Presbyterian,
2887   Baptist and Anglican, Pentecostals, etc. They bring that with them. So though we
2888   don't have any formal process of accountability on denominational issues they
2889   keep us informed and sensitive to the broader issues.
2890
2891   We remind our staff that we do not want World Vision to be your church.
2892   You need to be part of a local fellowship where you are being discipled. We'll do
2893   what we can and what we think is appropriate to help you in your understanding
2894   of what it is to be a Christian, but discipling and pastoral care is not our role.
2895
2896   I'd like us as an organization to practice the same kind of connection, even
2897   though it's more informal, with the broader church denominations as well. We
2898   want to be in dialogue and we want to be accountable even in an informal way.
2899   Church leaders have every right to come back to us and say, "This is what we've
2900   heard about you," or "We've seen your mission and we don't understand that," or
2901   "We don't agree" or "We object to it."
2902

2903   The church has a right to critique us, to make suggestions, to do what they
2904 think they need to do to have a relationship. Voluntarily we want to try to show
2905 evidence and sincerity and intention that we want to be accountable, even though
2906 it is indirect, to the church. We always want some clergy on our Board and
2907 Corporation.
2908
2909   We work with Catholics, the Orthodox and all the Protestant
2910 denominations. We have to be broad. We can't be seen to be accountable to a
2911 particular denomination. We do have a very strong evangelical heritage and an
2912 orthodox statement of faith that could be troublesome to a few denominations.
2913 What is not negotiable is that we want every employee to have a personal
2914 relationship with Jesus Christ. We allow some freedom in how that is interpreted
2915 but we have a typical evangelical emphasis around that. The relationship with
2916 Jesus Christ is central. It is not only about being a member of a church or going
2917 to church. It is about a personal relationship with Jesus Christ.
2918
2919   In terms of where we get our mission from, it is hard to make the
2920 distinction of whether it is from Christ or the church because Christ works
2921 through the church. There is a biblical principle seen in the early church, for
2922 example: the acceptance of the Gentiles in the church was demonstrated by the
2923 power of the Holy Spirit; the blessing of the Holy Spirit on the Gentiles. But
2924 there is always this principle that it needs to be validated, not just by you, but also
2925 by God through other people. So Peter in Acts 15 goes back to his colleagues and
2926 eventually there is a meeting in Jerusalem with the leaders. It's not just enough
2927 for you to have a revelation from God. It has to be confirmed by others.
2928
2929   The relationship the organized church has with society in general is so
2930 heavily impacted by society's perception of how effective the church has been. In
2931 a culture so heavily focused on individual rights, the kind of holiness and purity
2932 of the church has been largely misunderstood or rejected. So it has taken the
2933 church a long time to figure out how to handle that. It is really difficult. How
2934 much should you make moral issues front and centre when society's perception is
2935 that we're judgmental, narrow, intrusive communities?
2936
2937   I said we are not an evangelistic organization. That's not our specialty.
2938 But when we're dealing in communities, we're talking about holistic work, which
2939 includes people's spiritual growth and exposure. We have to handle it very
2940 carefully because sometimes we're working in environments where we can't
2941 share our faith openly. But we're not going to apologize about that. We're
2942 simply saying God's called us to be caring and giving to people in that context.
2943 Will they know we are Christian? Absolutely. Will we talk to them about our
2944 faith? Only if we're invited to or if it's appropriate. Some places we won't say
2945 anything because it's too dangerous for our work or it puts other Christians in
2946 danger. Does that mean every parachurch agency should not openly evangelise?
2947 No, but we have to be careful because one of the things they're saying is "You're
2948 only doing that work because you want to come in so you can manipulate our

2949 people into becoming Christians." That's a rare situation, but we take it very
2950 seriously. We believe that loving your neighbour has its own divine mandate. I
2951 see no evidence in Scripture that we only do this to cause people to become
2952 Christians. We do it because we love people and are concerned about their
2953 physical and psychological well being in Jesus name. It is also an expression of
2954 our loving God.
2955
2956   In our project work, the best model for us is, "How can we relate to the
2957 local church in the communities we work in where there is a Christian presence,
2958 so we can do everything possible to support the church and encourage them so
2959 they can be an effective witness in that community?" It is very pragmatic and
2960 very culturally, contextually based. And that's a hard thing for people to
2961 understand sometimes and that's why we get criticized. "You're not sharing your
2962 faith enough. You're not evangelistic!" And when people say that, we say with
2963 all goodwill, we're not the organization for you. Find an organization that does
2964 that or that has a model of development that suits you more. But this is why we
2965 do what we do because we think it all makes sense, it loves people and it honours
2966 God.
2967
2968   We're trying to challenge ourselves so that what we're doing with the
2969 local church, actually comes out of what we do and that we're not trying to make
2970 up something new or developing a new expertise just to help the church. Let me
2971 give you an example. Back in the 60's, a chap joined World Vision named Ed
2972 Dayton. He had worked in industry as an engineer and became a Christian and
2973 really had a passion for missions. At about 38 years of age he went off to Fuller
2974 seminary. Ed wanted to bring his scientific background and precision of his
2975 professional life to the missionary enterprise. He was heavily involved in
2976 research on the people movement. We had a whole thrust at World Vision that
2977 was identifying people movements around the world.
2978
2979   At the same time, Ted Engstrom's specialty was leadership. He and Ed
2980 developed a way to address the need for time management training in the
2981 Christian community. So he and Ed found a niche. World Vision in the 60's had
2982 a reputation that it tried to manage by objectives and they weren't afraid of
2983 computer technology. They wrote a book called Managing Your Time. They did
2984 seminars and still today I run into pastors who remember these World Vision
2985 seminars as an important contributing to their growth and development.
2986
2987   At this point we haven't been able to find anything in World Vision
2988 Canada that comes immediately out of our work from a technical level that would
2989 be of that much interest to Canadian churches. The closest we had was the work
2990 that Don Posterski did, but it was heavily based on Don's expertise, not on the
2991 expertise we had in the office to do our work. So we're asking now, what is it
2992 that's right at the heart of our ministry that would really help the church? (And it
2993 isn't necessarily fundraising!) We have an incredible infrastructure around the
2994 world in terms of developing countries. People want to see and be a part of

2995 what's happening, much more than ever before. We're asking ourselves, is there
2996 anything we can do to share the structure we have so people can go visit overseas
2997 and actually see something in a coordinated way so they can understand not only
2998 the help that is being given but they can come to grips with the issues that are
2999 keeping people poor? The challenge for us is that we have a development model
3000 that's very focused on the local people being in charge. So we have a tension with
3001 bringing a bunch of Western do-gooders in who want to do something or build
3002 something when our whole message to the community is that "You can do this.
3003 You don't need a bunch of people from somewhere else. You need to work
3004 together, plan together. We'll get some resources, but it is yours."
3005
3006 So our whole approach is making sure we're very low-key. We're in the
3007 background and suddenly you bring a whole group of tourists in and you've got to
3008 be very careful you don't start giving a different message which is "We can really
3009 get this done if we have a lot of help from somewhere else." So when we leave,
3010 what do they do? There are broken wells all over the world because people have
3011 come and dug wells and not trained the locals in how to maintain or fix them.
3012 They saw the well as belonging to someone else and they're waiting for them to
3013 come back and fix them.
3014
3015 Don Posterski, Director, Christian Commitments / Faith & Development, World
3016 Vision International

3017 *Telephone Interview February 7, 2006 and Workshop at the CCCC*
3018 *Conference September 27, 2006.*
3019
3020 Part of the issue is an ecclesiological question. What is the purpose of the
3021 church? My bias as a starting point for ecclesiology is restoring God's intent for
3022 creation. Recreating what God designed for people on the planet Earth in the first
3023 place. It would be helpful to have a more Trinitarian theology of the Church.
3024
3025 We tried to address the church/parachurch paradigm in the *Strengthening*
3026 *Our Bridges* document, which I wrote for the international board of World Vision.
3027 World Vision has never been comfortable, content or really accepting of the
3028 church/parachurch typology. I'm in that camp also. What we're trying to do in
3029 the guiding beliefs about World Vision and the church is really provide an
3030 ecclesiological stance that positions World Vision and other mission agencies as
3031 expressions of the Church with particular ministries. The parachurch image says
3032 that we are alongside rather than inside.
3033
3034 What's not in *Strengthening Our Bridges* is a particular expression
3035 developed since then. We're saying that World Vision is an expression of the
3036 church on special assignment with the poor. The Church is defined as the
3037 universal Church. Small 'c' church is the organizational church. So Youth for
3038 Christ is an expression of the Church on special assignment to youth, or they
3039 might now say to troubled youth. Inter-varsity might be an expression of the
3040 Church on special assignment with youth in educational structures or something

3041 like that. However, rather than saying Church, I prefer to say the body of Christ
3042 for greater clarity.
3043
3044   The institutions are different. Churches engage in the whole gospel from
3045 the cradle to the grave while mission agencies are called to have a piece of what
3046 the church is also committed to. While at Intervarsity, I had a special
3047 commitment to the scriptures. If you are specialized, you ought to bring
3048 something special to the kingdom table, otherwise you have to wonder if your
3049 existence is justified. So what is your particular contribution to the family of
3050 God? It must be something distinct. This distinction starts to distinguish you
3051 from the church.
3052
3053   Mission organizations are children of the church. Churches precede all
3054 mission organizations and will be here after many of our organizations no longer
3055 exist. Missionary agency ministry is temporary, the church's ministry is
3056 permanent. Agencies have temporary contact but churches have lifetime contact.
3057 Ralph Winter articulated this well.
3058
3059   Ralph Winter's paradigm to me has dominated this conversation and if I
3060 was doing fresh work I would acknowledge it historically, but I would not build
3061 on it. Obviously the Catholic church, the parallels between their religious orders
3062 and the Protestant parachurch, they exist. There's work to interface on that front.
3063 But the Catholic orders are different from parachurch because they are within the
3064 Catholic structure and parachurches on the Protestant side simply multiply the
3065 fragmented nature of Protestant structures.
3066
3067   I would read the encyclical that just came from Pope Benedict because on
3068 the social side he is making room for other ministry structures (he doesn't call
3069 them NGO's though).
3070
3071   I can see churches respecting the specialization of ministry but the issue of
3072 competition for people and dollars is still significant, at least for World Vision.
3073 I'd hope that people would not just respect the specialization but also value it.
3074
3075   The parachurch on the Protestant side is relatively young. It doesn't have
3076 a lot of history. It really escalated in the 'fifties. It's had fifty years to gain
3077 credibility, so I suspect that that is what is happening. So the credibility is
3078 translating into some levels of respect.
3079
3080   What I would project from an academic point-of-view is taking the data
3081 and trying to create a typology that is beyond the church/parachurch polarization.
3082 You've now got a basis to say there is enough shared respect to say we are part of
3083 the same mission. You've got a convergence between the church's mission and a
3084 legitimatized parachurch mission. That means the labels should change, in my
3085 view. It seems there is a maturation of collaboration.
3086

3087 Strengthening Our Bridges

3088   The following are excerpts from a reported submitted to World Vision's
3089 international board, September 2002 by World Vision's Commission on the
3090 Church. The report is a 116 page book that documents:
3091 - what connects WV to churches,
3092 - what hinders the relationship (on both sides),
3093 - promising practices that are leading to better relations,
3094 - approaches to working with churches in countries where Christians
3095   range from the majority to countries where they are persecuted,
3096 - the correct protocol for working with churches of differing
3097   governance models and church traditions, and
3098 - detailed recommendations for improved church relations.
3099

3100   "World Vision's historical relationship with churches has had
3101 three distinct stages: 1950 – 1980's: WV worked through local
3102 churches (Dependence); 1990 – 2000: WV worked with community
3103 partners and occasionally with churches (Independence); 2000 and
3104 beyond: Inviting WV to work with community partners – including
3105 churches as indispensable partners (Interdependence)." (9)

3106
3107   "Three emerging realizations have led World Vision to re-
3108 examine its relationship with the Church:

3109 - The Church is widely recognized as a sustaining institution within
3110   communities of poverty. Long after NGOs have departed,
3111   churches continue to serve. For development to be sustained and
3112   transformational, it needs to engage the local church as an essential
3113   partner.
3114 - Transformational development includes a change in the values,
3115   attitudes, relationships and character of people and communities.
3116   Thus, development has an indispensable 'spiritual' dimension.
3117   Churches are essential partners in WV's commitment to spiritual
3118   and social development.
3119 - As a transnational organization, World Vision has the potential
3120   capability of uniting and strengthening churches across an
3121   exceptional breadth of denominational and geographical contexts.
3122   The Church, and World Vision, grows stronger by this union.
3123
3124   If our past was characterized by *dependence* and our present is
3125 more described by *independence*, then our aspiration is that our future
3126 will be understood and practiced in a spirit of *interdependence*." (7)

3127

3128   World Vision understands itself to be part of the one universal Church
3129   with a particular calling and ministry to serve the poor in the name of Christ.
3130   World Vision can never be a substitute, competitor or replacement for the Church.
3131   World Vision acknowledges its need for the Church and knows that it does not
3132   express all the marks of the Church nor fulfill all the functions of the Church.
3133   Neither is World Vision self-sufficient or spiritually autonomous. World Vision
3134   understands that it is called to serve and involve the Church in our shared mission
3135   with the poor…Recognizing that the Church, and WV as part of the Church, is a
3136   forgiven but not yet perfect people, we desire to relate to the Church with
3137   humility, openness, respect and with a servant spirit. In summary, WV is an
3138   international Christian relief, development, advocacy and resource raising
3139   organization within God's mission mandate for the Church. WV is an expression
3140   of the Church in mission on behalf of the poor and oppressed. WV shares the
3141   ministry mandate of the Church to work with people in poverty and bear witness
3142   to Jesus Christ. WV and churches resource each other for mission. WV is
3143   committed to work humbly with and in the service of the Church in all its
3144   expressions in order to contribute to the fulfillment of God's mission to the world.
3145   (15-16)
3146
3147

3149   Dave Ohlson, CEO, Wycliffe Bible Translators Canada

3150   *Telephone Interview January 9, 2006*

3151   My studies on paradigm shifts on world missions (Paradigm I, II and II)
3152   have prompted me to rethink how we will operate in the future. Wycliffe was the
3153   recruiting, sending and training agency in the West for people who were seconded
3154   to SIL and who then carried out the field work. This paradigm doesn't work very
3155   well anymore, because the whole church worldwide is getting deeply involved in
3156   translation work. We can't work in the same way as we did in the past. The
3157   church in the West is having to change and fit in with what's happening in the
3158   church worldwide.
3159
3160   Paradigm I was a passive, supporting strategy up to the seventies.
3161   Paradigm II is a proactive, sending paradigm developed in the eighties and
3162   Paradigm III is a synergistic strategy that churches and mission agencies are using
3163   today.
3164
3165   Under the old paradigm, mission agencies came to the church and said,
3166   "We want your best young people, we want your money and we want you to pray
3167   for us." The attitude was "We'll do the work and you just give us everything we
3168   need." Churches want a lot more direct involvement now. There is a lot more of
3169   the 'we,' the interdependent, what is our role as the church in the Great
3170   Commission compared to the role of the parachurch? There is the whole sense of
3171   the global Christian community, the whole sense of the support of the church for
3172   non-Western missionaries in partnership with others globally. Everyone needs to
3173   be participating and multi-pronged church strategies and so on. Those churches
3174   that really have a heart for missions are not content just to have parachurch
3175   organizations come to them as they have in the past. They want to be deeply
3176   involved themselves. So we want to work closely with churches who have that
3177   kind of heart and that kind of desire to be directly involved. Churches are
3178   beginning to put more and more pressure on parachurches for accountability;
3179   "What are you doing with our people and how strategic is your ministry?" So
3180   there's a lot more accountability.
3181
3182   This kind of thinking is pretty new at Wycliffe. We have a lot of people
3183   who are still operating on Paradigm I or II. We want to sign real working
3184   partnership agreements with denominations, and we are particularly interested in
3185   churches where we have members, to develop those relationships to a higher
3186   level.
3187

3188   Our structure here involves two boards. The official board is made up of
3189   outsiders, non-members. Then we have a board advisory committee elected from
3190   insiders. When you have insiders you have to work harder for change because
3191   they may often be committed to the tried and true methods of the past. The
3192   official board is on track with the change to Paradigm III.
3193
3194   To get going with the change we are starting to work with the
3195   denominations which we have a lot of members from. So we've been doing high
3196   level negotiations with these denominations and trying to sit down with them and
3197   work out with them real partnerships with real short term and long term goals.
3198   We're just starting down this road, but my general sense is that denominations are
3199   quite interested in a good healthy partnership. We've got all kinds of agreements
3200   sitting in our file drawers from years and years ago where nothing was ever done
3201   about them. They were just general agreements; there's no real engagement on
3202   the part of either party. So we've been trying to get these partnerships up to
3203   where they are real, true partnerships.
3204
3205   There can be a real benefit to the church and I think there is a far greater
3206   benefit for the church when they feel they are personally, actively involved in
3207   partnership with Wycliffe. It's a much more of a win/win relationship. There
3208   was benefit under the old paradigms as well, but I think there is a far greater
3209   benefit for the church and for the people in the church when they sense that what
3210   Wycliffe is doing for the Great Commission is carrying out the Bible translation
3211   task for Bible-less peoples around the world. We've been trying to educate
3212   people to the fact that the Bible translation work going on around the world,
3213   whether being done by Wycliffe alone or by Wycliffe in conjunction with the rest
3214   of the church, is really the task of the church. We'd like to promote a more
3215   synergistic relationship between the church of the South and East with the church
3216   of the West and North.
3217
3218   Wycliffe today is much more interested in what the church is interested in
3219   and in what the worldwide church is doing in the Bible translation movement.
3220   We want churches more deeply involved in the projects we are doing. We have
3221   members involved in all kinds of projects under the old paradigm. Under the new
3222   paradigm we're engaged in projects that are real partnerships with local/national
3223   Bible translation organizations and local churches and sometimes SIL and
3224   sometimes not SIL. There is huge opportunity for churches to get directly
3225   involved in these projects by supplying personnel, funding or expertise. We
3226   increased our projects from 14 to 27 over the past year and over the next three
3227   years we'd like to be engaged in 100 projects around the world. There is huge
3228   opportunity for the church to be a part of that.
3229
3230   A huge paradigm shift in the Bible translation movement around the world
3231   is to work together rather than doing everything on your own. We're greatly
3232   encouraged by the progress in the last five years in terms of the number of Bible
3233   translation projects started. For the previous ten years we were entering about 13

3234 projects a year. Over the last five years we were entering an average 61 projects a
3235 year. But at the same time the projects being entered into by Westerners has
3236 remained pretty static, so it means the church in the South and East is much more
3237 involved, whether it is mother-tongue translators from their own people group or
3238 people from the church in the South and East who have been trained to go out and
3239 do translation for other tongues. There is a huge movement in the church
3240 worldwide and the role of the church in the West is decreasing, so there is a need
3241 to connect the church in the West to what God is doing is the church worldwide.
3242
3243 We have a lot of organizational history and ethos that is still in Paradigm
3244 II attitudes but I would say that change has started at the top at the international
3245 level. This has been very healthy. The international leadership is pushing for
3246 change. We've hired outside consultants to come in and look at and how we as an
3247 organization can change and need to change to be relevant in today's world.
3248 We've introduced legislation of various sorts to speed up the change process. We
3249 try hard to educate people to a culture of change. That is a slow process and it is a
3250 little difficult in our structure where individual members control the organization
3251 of SIL. Wycliffe changes quicker because it is an organization of organizations.
3252 Wycliffe is a long way ahead of our major partner, SIL.
3253
3254 In the face of the worldwide changes in the Bible translation movement,
3255 we have to re-examine our own role and think about what our greatest
3256 contribution might be. I'm not so sure that for Wycliffe in Canada, or the Bible
3257 translation movement in the West, the greatest transition might not be engaging
3258 the church in projects to be carried out by people other than those coming out of
3259 the church of the North or the West. Recruitment has not shown any significant
3260 signs of improvement over the '90s. Most Western mission agencies have been
3261 pretty static, and that includes Wycliffe. We're just maintaining our membership
3262 level around 500 and I'm not overly optimistic that that's going to change much.
3263 Since the majority of our current membership are still, in many cases, involved in
3264 Paradigm II kinds of projects, this means we have a two-pronged approach: 1)
3265 help all those Paradigm II people finish well and 2) move steadily into Paradigm
3266 III kinds of partnerships with the worldwide Church.
3267
3268 Keith Pickerill, Director of Development, Wycliffe Bible Translators Canada

3269 *Telephone Interview February 10, 2006 – Note: The Development*
3270 *department of Wycliffe Bible Translators Canada has a special emphasis on*
3271 *implementing Paradigm III as described by Dave Ohlson above. This interview*
3272 *therefore focuses on the implications of Paradigm III for Wycliffe's relationship*
3273 *with churches. Wycliffe continues to operate with missionaries on the other*
3274 *paradigms.*
3275
3276 We have explored how we can serve the local church. One of the things
3277 we realized is that we do have people who are skilled at teaching English as a
3278 Second Language and some churches are in areas where there are large
3279 populations of people where English is not their first language. So churches have

3280 programs where they are teaching them English as a way of reaching them. The
3281 support we can give them is fairly limited because once our people are trained,
3282 they are sent overseas. Usually our staff are helping churches based on their
3283 personal relationships. Because our attention is so much overseas, Wycliffe really
3284 doesn't have any ministry here we can offer to the church other than giving them
3285 an opportunity to get involved in our overseas work and properly communicating
3286 with them.
3287
3288   Historically, Wycliffe recruited people here in Canada, training them and
3289 sending them overseas. Now we are moving toward an organization where our
3290 comparative advantage in Canada, the way we can participate best, is not so much
3291 raising people, because they seem to be harder to find and they are having more
3292 difficulty raising their own funding, and also we are getting into areas of the
3293 world where it is more difficult for North Americans to go in, integrate and do the
3294 work. There are some closed areas not very friendly to North Americans.
3295
3296   So now what we are doing is building relationships with local churches
3297 overseas and nationals and training nationals who are ready to do the work. So
3298 what Wycliffe is focussed on now is not where we are going to grow, not so much
3299 on sending missionaries, but resourcing the ones who are already there. That is a
3300 huge shift for us. Absolutely everything we have done in the past has been geared
3301 towards sending people overseas and supporting them. We still have those people
3302 overseas and we are still supporting them, but the growth is coming in our
3303 relationships with nationals and all that is required to maintain and build those
3304 relationships: proper monitoring of projects.
3305
3306   Reporting back to the churches in the past, the individual member has
3307 always been Wycliffe's representation to the church. They have relationships,
3308 they would go out and speak at the churches. Their communication wasn't
3309 necessarily standardized in any way. It was really highly dependent on how they
3310 preferred to communicate and what was going on with their projects, although
3311 there were some checks and balances. Now we're becoming an organization
3312 where we are maintaining that relationship, we are communicating with the
3313 church on behalf of the national.
3314
3315   The local church is a busy place and mission boards are constantly
3316 changing. I think their expectations are that we need to be proactive in sending
3317 them information and making sure that that information gets to the right people.
3318 Updates on the projects, telling the church how they can pray for that project,
3319 telling the church what kind of results have been achieved measuring against the
3320 objectives that we originally set for the project and communicated to them in the
3321 proposal. Maybe giving them opportunities to take a trip overseas and see the
3322 project and participate, especially for those churches that are participating in a
3323 project to the extent that they are almost funding the whole thing; maybe there's a
3324 couple a couple of members of the missions committee who could join us in
3325 actually doing a review of the project. I had one pastor tell me, "Keith, the best

3326　thing that Wycliffe can do is just give us the confidence that sending the money to
3327　you is the right thing to do."

3328

3329　　　The development department is responsible not only for the funding
3330　development but also for the accountability. We have others in the organization
3331　who serve us in that, such as field officers who do the write-ups, but it is up to us
3332　to communicate with the donor. So each update becomes a prayer letter, an
3333　update and an accountability piece and it lets the donor know what the remaining
3334　need in the project is. They want to know what they can do to help. If there is an
3335　opportunity to go overseas for four or six months to work on the project, we'll put
3336　that in the letter. Then the church can feel part of the project and have
3337　opportunities to respond in a variety of ways as the Lord leads them. We also are
3338　very clear with them about the opportunity to go with us and review the project.

3339

3340　　　We'll tell personal stories about how people have been impacted. This is
3341　new for Wycliffe. Before we were very focussed on just the translation work, but
3342　now we're telling the story about how all this work is having a big impact. We're
3343　telling about the impact of the both the process of doing the translation process
3344　and the resulting translated Bible on the local community. We're also being more
3345　upfront about the problems and how they can pray about them as well as the
3346　things they can give thanks to God for. We give a narrative as well as point-form.
3347　We'll say we've finished translating John and the gospel is in final editing, we've
3348　published some material on AIDS or animal husbandry. We've taught 400 people
3349　in the last two months in literacy classes etc. We'll also tell them what our needs
3350　are.

3351

3352　　　The development department is very focussed on presenting these
3353　partnerships with nationals. In the past churches were asked to support people
3354　going overseas. Now we're asking them to support nationals and giving them
3355　opportunity to go visit them. And we're producing material about adopting a
3356　people group. We're developing detailed proposals and hiring people to go out
3357　and present these proposals. These proposals contain a case statement for
3358　Wycliffe because a lot of the new generation aren't familiar with Wycliffe and the
3359　work that we do. We try to make these presentations to key people and have them
3360　advance them to the missions committees.

3361

3362　　　It's hard because the local church is so strongly based on relationships and
3363　now we're approaching them on a strategic level rather than a relationship level.
3364　The people we used to recruit all came with their existing relationships, but we
3365　don't have that as much now. It's hard to get through the church doors. It's very
3366　hard. Most of the funding development effort is not focussed at the church. It is
3367　focussed at individuals and foundations. They are more used to considering
3368　proposals on this level than a church is. Foundations and business people are
3369　more used to entertaining proposals based on their merit while churches usually
3370　entertain proposals based a relationship. It's not that the proposals based on

3371 relationship didn't have merit, it's just that the relationship was a much larger
3372 component of the decision to give.

3373

3374   We are increasing our reliance on individuals, businesses and foundations
3375 for supporting the nationals. When Canadians went overseas, the local church
3376 was much more likely to fund them because of their relationships. We're working
3377 hard to build relationships with churches and awareness. We have a dinner
3378 theatre ministry that goes around. We can go into churches without much in the
3379 way of props and participate in services and missions week and things like that.
3380 We are developing material for the *Adopt-a-people-group* program for churches
3381 that will be ready soon. We participate in MissionFest and talk about how we are
3382 connecting people in Canada with people in other countries.

3383

3384   I'm doing a church plant for the Canadian Convention of Southern
3385 Baptists here in Nanton, Alberta. We have a large youth component, a cowboy
3386 church, and I run a rodeo school. I'm really involved with it. And Wycliffe has
3387 accepted that dual calling and they've made an allowance to let me have the time
3388 to do it.

3389

3390   Wycliffe is performing a task that the church needs to do. We are here to
3391 bring the Word of God to people who do not have it. We are the church. We are
3392 an arm of the church. We are doing what the church is supposed to do. The local
3393 church isn't supposed to have to develop all the infrastructure to do these things.
3394 I say to the local church, "We are part of you and we're going to do a really good
3395 job of this and we're going to invite you to join with us in this and if you do we
3396 are going to do a really good job of communicating with you so you understand
3397 what's going on and so that you can pray for the work."

3398

3399   The best thing we can do is do our job well and communicate with the
3400 people well. The heart of the people in the parachurches is they love their local
3401 churches and want to follow God's call on their own lives. Some people carry out
3402 their call in business, and we carry it out in our mission. This is just about the
3403 people of the Church doing ministry where God calls them.

3404

3405 Jim Maley, Missions Program Manager, Metropolitan Bible Church

3406   *Telephone Interview March 3, 2006.*

3407

3408   We have done several projects in the past with Wycliffe. Just recently, we
3409 did a translation project in Asia. We have had missionaries we've supported for
3410 many years. Wycliffe helps us reach areas that we as a church can't reach. We
3411 expect that if we do get involved with a ministry like Wycliffe that we will get
3412 quarterly reports and feedback so we can be good stewards of our funds.

3413

3414   We have set up three priorities in missions. Priority one work is 50% of
3415 our missions budget and is ministry in places where they have no opportunity to
3416 hear the Gospel. Priority two is areas where they have opportunities to hear the

3417 Gospel and the Gospel is being presented as a result of missionaries. It gets 40%.
3418 Priority three you might consider as your support workers and it gets 10%. In the
3419 case of Wycliffe it is priority one work and an opportunity to get the Gospel into
3420 an area where they wouldn't otherwise have the Gospel. We don't expect
3421 Wycliffe to do anything for our church other than do this work for us.
3422
3423   We have a good connection with Wycliffe because one of their board
3424 members is a member of our church. He originally presented the project to us and
3425 was Wycliffe's entrée into our church. They had a personal connection to our
3426 church. But even without the connection, we would evaluate all ministries just
3427 the same. We're actually in the midst right now of examining our relationship
3428 with para organizations. We feel this needs to be done in terms of selecting which
3429 agencies we'd highly recommend and which we haven't had as great results with.
3430
3431   It's never a problem getting parachurches to come to us. But what we like
3432 to do is the reverse. Often times, we make the approach to the para organization.
3433 Irregardless of the organization, we look at our priorities in terms of where we
3434 feel we'd like to invest our resources. Then we see what organizations are
3435 working in that particular area and then we approach them. We'll go first to an
3436 organization we've had a good relationship with or one that we have a contact
3437 with. A case in point was we wanted to do some work in the Middle East. We
3438 wanted to put some resources in that area and we had a contact with Arab World
3439 Ministries, so we worked through them. We tend to use ones that we have
3440 established a good relationship with; the track record is good. That is usually our
3441 approach. We have no shortage of requests but we establish our own priorities
3442 and go from there. Now it happens that someone might approach us and if it is
3443 something we happen to be interested in, we'll take a look at it. But we're very
3444 focussed in what we do and that makes us selective in terms of who we will
3445 respond to.

APPENDIX G: SYNOPSIS OF THE LITERATURE

RALPH D. WINTER

Winter's goal is for the church to fulfill the Great Commission (Winter 1973, 229). To do that, he believes churches must provide a climate that stimulates believers to maximum creativity and participation in the church's mission (Winter 1971, 100), but unfortunately, he finds that churches and denominations are not well-suited to provide such a climate. Winter's own denomination (Presbyterian) has so many institutional concerns that "it is a great task to stand still without even trying to move forward" (1971, 91). He reported in 1977 that the Reformed Church in America sponsors mission projects in twenty-four countries but did not pioneer any of them. Each was started independently and then taken on later by the denomination. He says a denomination may also stifle the initiative of its current missionaries (1977, 205-6; Winter 1979, 150). Winter assumes that the problem is inherent to the local church/denominational structure.

Even if successful in stimulating believers to take action, there are some pragmatic obstacles to overcome if all the resulting creativity and financial resources are to be used (1971, 91). People want to act on and financially support the vision or call they have received from God. In a general setting, such as a church, Winter believes individuals are likely to find it difficult to convince the whole group to adopt their specific vision as a priority. Financing is also less forthcoming when donations go to a general fund where the distribution decisions are made by someone other than

the donor (1971, 97; 1973, 228, 225-26; *see also* Winter 1977, 205-6). Winter's model assumes that when there are differences between personal and community discernment, a person should give priority to the specific call they have received and find a way to act on it.

Winter used a dynamic hermeneutic to develop his model. Rather than prescribing specific forms or structures, he says the Bible shows how to borrow organizational patterns from current culture and apply them to the church's scriptural functions. While organizational forms change over time, the functions they fill are continuous (1973, 221-22). His reasoning is that a practice with a continuous historical connection to scripture is legitimate. If there are gaps in its history, those gaps need to be explained. Thus, Winter observed the church's methods from New Testament times to the present and, using inductive reasoning based on biblical and historical precedents, worked out the *Two Structures* model. He relied heavily on the biblical account of Paul and his missionary band, and the history of Catholic orders. He says these structures appear continuously from biblical times through to the present (1973, 220-21, 229), except in Protestantism for the period following the Reformation. Luther spurned them because he wanted to see the vitality of Catholic orders as a normal part of local church life (1973, 226; 1977, 196).

Normally an argument using only biblical and historical precedents as justification is biased toward continuity, conformity, rigidity and lack of creativity. This does not mean that precedents are not useful, but the implications of using only this methodology should be recognized. Winter's dynamic hermeneutic mitigates this bias. He does not limit current practice to the exact practices of the New Testament

church, but is prepared to adapt what they did to today's environment, thus allowing for the fresh work of the Holy Spirit and human creativity.

Winter believes his two structure model helps the church fulfill its mission and provides for renewal within the church (1977, 195; 1973, 225). One structure includes churches and denominational offices (called 'modalities'). The other structure includes all specialized ministries (called 'missions' or 'sodalities') (1973, 224). By anchoring this model to the New Testament church, Winter assumes that the basic structure of the church is bifurcated, and that some structure external to the local church is necessary. The combination of church and mission structures overcomes all the pragmatic issues Winter raised by allowing for unprecedented decentralization of the church's mission through semi-autonomous orders (1971, 92). Through them, people easily find others who share their vision and donors can give directly to what they want to support.

Winter recognizes that it takes a second level decision to join a specialized ministry (1977, 197), a decision made by only some Christians, so Winter calls them elite structures (1977, 195, 215, 221). It is unfortunate that Winter used the term 'elite' to describe specialized ministries. They do require a second level decision, but so does volunteering or working in a local church or starting a neighborhood Bible study group. One cannot be said to be more elite than the other. The issue is not elitism, but finding one's place in the body. This aspect of Winter's model has been justly critiqued (Hammett 1998, 7).

Neither local churches nor orders are more central than the other in this model, but together they make up the Christian movement (1977, 198, 199). Winter's vision is to see churches, denominations and orders working together in symbiosis. Winter believes God's use of two structures balances two competing goals: the encouragement of initiative and creativity, and the maintenance of unity and order (1973, 224).

The diversity of specialized ministries may threaten the church's unity and order. Winter is sometimes portrayed as promoting self-governing agencies (Costas 1974, 165-72), but he is actually quite concerned about them. Winter thinks they "suffer from imperfect accountability." He attributes their rapid growth to the freedom given by state and federal laws ("bordering on licence,") (1971, 98-99). He says it is 'deplorable' that their only accountability is a loose relationship with the secular government (1971, 99-100). Although his model allows for unaffiliated agencies, it does not allow for true independence because his model includes a regulatory component that makes specialized ministries accountable in some way to ecclesial bodies.

Winter assumes that mission structures are subject to the authority of church structures on the principle that the specialized reports to the more general (1973, 224; 1979, 150). Specialized ministries could have an exclusive connection with one denomination and serve as an auxiliary ministry, or they could be unaffiliated agencies that apply for recognition by a denomination and provide the same disclosure as auxiliary ministries (1971, 99). Church structures regulate, but do not administer, specialized ministries (1973, 224). This is not a hierarchical relationship, but is

similar to a civil government that regulates the business environment without actually running the businesses operating within that environment. The businesses are accountable to the government for operating within the conditions set by the regulations (1973, 224).

Winter's regulatory role for church structures is supported by Clowney, who insists that because independent ministries lack some of the traditional marks of the church, they need denominational affiliation in order to have "the ordered structure of office, worship, sacrament and discipline that a denominational church offers" (Clowney 1995, 107). Clowney suggests that lay ministries should come under "the broad oversight of the government of the church, but not the immediate responsibility of church officers," exactly what Winter has proposed. Clowney's reasoning is quite different from Winter's, but is the same as Hammett's (below).

His support for mission orders does not detract from the value Winter places on the local church and its ecclesial structures. They are necessary and important, and even unaffiliated agencies must support them (Winter 1973, 221, 224, 229). He is also very aware of the universal church (1977, 221) and speaks of mission orders as part of the "World Church" (1971, 100). Both structures are valid manifestations of the universal church. Only this once did Winter speak of specialized ministries as "mission orders of the World Church," but this may be a fruitful way of thinking of unaffiliated agencies. They *are* affiliated, not with denominations, but with the universal church (or at least the evangelical component of the universal church). The "World Church" is an abstract concept, so affiliation is difficult to understand in a

meaningful way, but this is an interesting avenue to pursue, especially in terms of accountability.

ROBERT A. BLINCOE

Blincoe is concerned that some denominations cannot fulfill their mission due to structural problems (Blincoe 2002a, 7). He highly values denominational structures and is concerned that God will find another way if they do not do the job (2002a, 7). He believes the *Two Structures* model will keep his denomination healthy (2006a). Both structures need each other (2002a, 7) and neither can fulfill the church's mission alone.

He supports Winter's model, but adds further details on its regulatory aspect. He considers the two structures as a task structure (mission) and a governance structure (church). The former turns out 'product' while the latter provides 'quality control' (2002a, 5). Blincoe assumes tension is normative between the two structures, but says they should not be working at cross-purposes. More than other authors, he distinguishes between what church and mission structures do (although in an e-mail message to the author on March 27, 2007, Blincoe wrote that he does not see the distinction as a "leakproof membrane) (2002a, 5, 6). Denominations grow existing churches or plant daughter churches within the same culture. Task structures grow the church where it is not and in other cultures (2002a, 6).

A visionary person starts a new task structure and then after becoming operational, it gets permission from a church structure to continue by registering with

it and accepting its regulation (2006a, 4, 5, 6). A memo of understanding that sets out the rights and responsibilities of both parties is an acceptable way to document this arrangement (Blincoe 2002b, 7). The idea of a memo of understanding between an agency and a denomination is a good one for nondenominational agencies because such memos do not require an exclusive relationship. Memos could be signed concurrently with multiple denominations or churches (as they were in the relationship case studies; see for example, Emmanuel Bible College).

The Lutheran Church Missouri Synod's Association of Lutheran Mission Agencies shows how a denomination regulates, but does not govern, specialized ministries (Blincoe 2006, 12). If accepted for recognition, a ministry enters into a five to seven year agreement. The ministry may solicit funds from Synod churches, take part in the Synod's group benefit and retirement plans, and participate in an annual networking meeting. In return, the ministry has an annual audit and supports the Synod's aims. This specific example, however, will not be practical for agencies because recognition is only given to Lutheran ministries,[80] making its members auxiliary ministries.

In an unusual twist, Blincoe believes churches need the accountability offered by mission structures when they send their own teams out (2002b, 7). The concept of *mutual* accountability was a factor in the best relationship practices outlined in chapter one and is worth further development.

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[80] Association of Lutheran Mission Agencies. Home. http://www.alma-online.org/ (accessed April 1, 2008).

Costas was concerned for the health of Third World churches, but his goal (as related to this topic) was to get "beyond the structural dichotomy of church and mission" and let the church be what it should be: a "church *in* mission…a catholic, missionary, and Spirit-filled community" engaged in a united and diversified, international and cross-cultural missionary outreach (1974, 172-74). Mission agencies separate 'the church' from the church's mission. Rather than churches *and missions* (two structures), Costas wanted churches *in mission* (one structure). Every structure outside of church structures is the 'nonchurch' (1974, 159). The existence of nonchurch structures is evidence that church structures have failed to make room for God's gifts (1974, 169). Costas conceded that agencies had played an essential, historic role in the Western missionary movement, but he thought it was a unique role and should not be generalized. Costas interpreted the Holy Spirit's undisputed use of agencies as God's judgment on the church for not doing its part (Costas 1974, 168).

Costas explained nonchurch by using the Pietists as an example. People who responded to the Pietists' call for renewal became highly committed Christians. When they wanted to do mission work and their churches did not support them, they created their own organizations. Even though these organizations were staffed by passionate Christians who still belonged to local churches, they are, according to Costas, the 'nonchurch' (1974, 158-59). The only apparent reason they are nonchurch is that ecclesial leadership did not approve their plans and budgets. This indicates that Costas believed the 'church' only exists in terms of ecclesial structures. Christians, as individuals, have no status as the church.

Costas held both a dynamic and a static hermeneutic. In terms of ecclesial structures, he was open to a dynamic understanding that accommodated development and cultural change. He believed one image of the church is 'institution,' and thought its organizational form is subject to the church's purpose and mission, and to the leading of the Holy Spirit. This means the form can be adapted to the concrete (cultural) situation in which the church exists (1974, 33, 35, 159, 160, 162, 164). Costas was concerned that Western agencies "inhibit the Spirit from doing a new thing" when they export their structures. Winter was just as open as Costas to a dynamic view of structure, saying that scripture shows how to borrow organizational patterns from current culture and apply them to the functions that are laid out in scripture (Winter 1973, 221-22).

But Costas differed from Winter in that his dynamic hermeneutic only applied to the church structure itself. He had a static hermeneutic in terms of other structures the church might use. Costas believed that all mission structures should be church structures because "there is no ground in the New Testament for a concept of mission apart from the church" (meaning the organized church) (1974, 168, 169). For him, biblical theology revealed "*the* biblical model of the church" (Costas 1974, 153 – emphasis mine), which included only one structure, the local church.

His static view of structure led him to object to Winter's model on three grounds: "1) it militates against the historico-universal character of the church; 2) it makes a universal generalization out of a historical particularity; and 3) it makes a theological principle out of a missiological failure" (1974, 171). The first objection fixes the character of the church as it was in some (unspecified) historical period.   The

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second does not recognize that the "historical particularity" may in fact be the beginning of some new work by the Spirit (which he allowed for within church structures). The third assumes that the only reason for a new structure is the failure of the organized church. As with his second objection, it does not consider that the Holy Spirit may do new things. If Costas believed that church structures may adapt to culture, it is only reasonable that the church, through its members, should make use of the corporate structures and charitable status that civil governments have made possible in our day.

Although Costas did not see them as such, he did accept the theological building blocks that are used to support the legitimacy of self-governing agencies. He believed (1974, 23, 174) that:

- the church is bigger than any organized church;

- its mission is from God;

- God's people participate in his mission in accordance with the personal and collective gifts the Holy Spirit has given to them (1974, 174); and

- the foremost image of the church is the people of God (most clearly seen in the New Testament in 1 Peter 2:9-10, although the people of God are rooted in the Old Testament) (1974, 23).

JOHN S. HAMMETT

Hammett's critique comes from an ecclesiological perspective, relying particularly on the marks of the church. His model (Hammett 2000) is important because it derives from a completely different logic than Winter's, yet ends up very close to his in its practical outworking.

Hammett's goal is to protect the church from being shaped by anything other than "the design of the Lord." He believes the pragmatic approach to church life in North America, coupled with the desire to be culturally-relevant and to experience church growth, could result in society influencing churches more than God (2005, 11), risking the church's long term health (2005, 14-15). Respect for history and previous theological reflection is a hedge against distortion of God's instruction by current culture (2005, 15-16). Hammett's goal indicates he values doctrinal purity and takes seriously the injunction to guard carefully the faith that was handed down (Jude 1:3). It is clear from his writings that he highly values the organized church because it is God's passion and has been central to God's plan to create a people for himself (2005, 13).

Hammett offers a servant-partnership model in which unaffiliated agencies are much-appreciated helpers to the organized church, which has theological priority (2000, 200). Citing Jason (1986, 200-202), Hammett believes that unaffiliated agencies should defer to the church, honor the church, accept its ministry under the authority of the church and find justification for their existence only in the mission of the church. He believes that church and agency each has something to offer the other. The local church offers its priority, structure, polity and security while the agency offers its deeper dedication, specialist knowledge and adaptability (Hammett 2000, 200).

Hammett's argument that self-governing agencies are not a manifestation of the church rests on two points (2000, 202). First, the notes of the church do not apply to agencies. Second, "local churches are related to the universal church in a special,

paradigmatic way that *individual groups of believers* are not" (emphasis mine). Local churches are the exclusive "representations or embodiments of the universal church" (Hammett 1998, 7), the same as Costas believed. The mission of the church is therefore held by local churches, who may share their mission with other groups but cannot surrender it to them, "for that would involve an implicit rejection of their commission from the Lord" (1998, 7).

Unaffiliated agencies therefore depend on the organized church to legitimize their work. One way a church can legitimize an unaffiliated agency is to "view (its) members serving with a parachurch group as an extension of the church's ministry and support them accordingly" (1998, 10). Hammett already recognizes this as a possible bridge between his model and White's (2000, 204) and it has great potential as a component in the resolution of the debate.

JOHN R. STOTT

Stott's goal is Christian unity, evidenced not only in fellowship but also in cooperation (K. Price 1983, 3). His succinct model is "independence of the church is bad, co-operation with the church is better, service as an arm of the church is best" (K. Price 1983, 6).

Stott seeks to balance diversity and unity. He recognizes that God calls and equips people for diverse ministries but not at the expense of breaking unity in the body of Christ (K. Price 1983, 6). He wants to avoid both quenching the Spirit (the 'establishment' controlling individual initiative) and sinning against the body of Christ

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(agencies insisting on independence) (K. Price 1983, 7-8). Stott acknowledges that "all are agreed that specialist functions require specialist organizations," but wonders "who should initiate and operate them?" (K. Price 1983, 6).

Stott believes it is correct to start with the theological affirmation that unity is God's purpose, rather than the pragmatic statement that disunity mars our testimony (although unity and evangelism are closely related). For unity to be meaningful, it must be visible (K. Price 1983, 4). He assumes that the argument for self-governing agencies is largely historical (and therefore pragmatic) and that the argument against them is largely biblical (and therefore theological). He also assumes that Paul reported to the Antioch church only because he had been commissioned by them (with the implication that Paul's ministry was a ministry of that church). Stott uses this point to buttress his argument for at least cooperation between church and agency (K. Price 1983, 7) and proposes that self-governing agencies submit to ecclesial bodies. Both assumptions will be addressed in chapter three as will the biblical concept of mutual submission.

Stott's model is, like Hammett's, is quite close in practical effect to Winter's. Stott and Winter share the same concern, balancing diversity and unity. Stott's phrase "service as an arm of the church" is virtually indistinguishable in effect from both Hammet's servant-partner relationship and Winter's regulated semi-autonomous relationship.

White is the only author who has given extensive treatment to both the legitimacy issue and the practical relationship matters and the only author to write a book dedicated to this topic. His justification for agencies is a combination of Winter's biblical-historical precedents and Snyder's biblical-theology. He emphasizes the responsibility of individual believers to find ways to serve.

White's goal is to advance God's kingdom (White 1983, 18). He expects Christians to serve God and be spiritually productive (1983, 101). He wants to overcome conflict and competition within the church by moving people from a "live and let live" attitude (shown in chapter one to be the predominant attitude up until the 1970s) to a more positive attitude of "live and encourage to live" (1983, 123). The thrust of his book is to encourage Christians to take the initiative, whether in their churches, in agencies or on their own, and do what they can to advance the kingdom of God. White values love and unity as the key characteristics of Christian witness to the world (1983, 78), holds the local church in high regard (1983, 8) and values denominational distinctives (1983, 124).

White's solution to the church-agency debate lies with individual staff members of churches and agencies (1983, 18). Rather than focusing on relations between organizations, White emphasizes the relationship they have with each other through shared believers who belong to a local church and work for an agency. Church members are not restrained from forming associations outside their local church for spiritual purposes (1983, 81), which is why White believes the bond that binds church

and agency must be spiritual, not structural (1983, 165). The test for legitimacy is not validity of a structure but the contribution made by Christians to the body of Christ: are they performing a biblical function that builds up the body of Christ? (White 1983, 81, 84). Any ministry done by a church member should be considered an extension of the church's ministry (1983, 82). In return, churches should support their members who have ministries outside the church's own programs (1983, 119).

Agency staff workers therefore are responsible to two organizations: their local church (as all believers are) for their personal lives and discipline, and to their employer for their ministries (White 1983, 82). White expects conflicts can be worked out just as they are for the many other conflicts people have between various authorities. Each person can determine which authority takes precedence in a given situation (1983, 85).

Although White proposes no formal linkage between church and agency as organizations, he does not support isolationism. White's model has self-governing agencies in relationship with, but not under the control (or regulation) of the organized church (1983, 118-22). His model accords with the findings of the relationship case studies. His key elements include items that are indicative of mutual respect, including agencies giving sound teaching on the responsibility that Christians have to their local churches and ensuring that all staff are members of a local church. He believes churches and agencies should work together and encourage one another to do their best for the kingdom of God (1983, 161). Rather than formal agreements, White assumes that mature Christians will voluntarily do the right thing. There are too many opportunities around to invest energy in debating the validity of agencies (1983, 165).

White bases his model on the freedom of structural form found in the New Testament, the priesthood of all believers, and the local and mobile functions of the universal church (White 1983, 85). Freedom of structural form is the basis for the freedom to adapt to culture (1983, 75). The message is unchanging, but the means of getting the message out can change (1983, 162) because God is not restricted to our human concepts of structure (1983, 118, 163). In fact, God's spiritual gifts are given for the whole church, not just (humanly-designed) denominations (1983, 80).

Notwithstanding their legitimacy, White is concerned that the sheer number of ministries outside the bounds of the local church has the potential to divide or build the kingdom of God (1983, 7). If there is not greater acceptance and cooperation between church and agency, agencies will be more likely to spawn their own congregations and contribute to more division (1983, 111). Given the great needs in the world, Christians cannot afford internal conflict and competition, especially in a world that is increasingly hostile to Christianity (1983, 123). Struggles over structure repulse the on-looking world and diminish our effectiveness (1983, 124).

HOWARD A. SNYDER

Snyder believes the New Testament church had an "awesome, winsome power" and his goal is for church leaders to rediscover it (Snyder 2005a, 10). He assumes the church already has everything needed to be the church, "it only needs to be unbounded and let go" (Snyder 1974b, 360). He believes leadership gifts are given to the local church to equip Christians for just this purpose (Snyder 1974a, 334).

Snyder identifies the church as the people of God (1974a, 330) and "the *only* divinely-appointed means for spreading the Gospel" (1974a, 327). The church is God's agent for his mission (1974a, 329). All other structures support the church and, whether denominational or independent, are of human origin and culturally-determined. Snyder has a dynamic view of scripture allowing for cultural variation based on biblical principles and insights (Snyder 1977, 163; 1974a, 337 *see also* 328).

More than other writers, Snyder sees local churches as charismatic communities. For the church to be alive and growing, Snyder says it must be seen as a Spirit-endowed, charismatic organism, not an institutional organization (1974a, 329, 344). He is not against institutions, as "any pattern of collective behavior which becomes habitual or customary is an institution" and so institutions are both inevitable and desirable, but they must be secondary and functional. No institution can ever be the church, even though the church is institutional in some aspects (1974b, 354). The difference between institution and organism is that an institution ministers through programs, training and techniques while a charismatic organism ministers through community, relationships, mutuality and interdependence, flexibility and spontaneity (1974b, 355-6).

Snyder is concerned that in many areas, the church is "encased in rigid institutional structures which impede growth" (1974b, 354). He believes that institutional renewal must accompany individual renewal (1974b, 355). This means there must be a willingness to examine the human traditions, worn-out structures and fundamental misconceptions about the church that hinder evangelism and church growth (1974b, 360).

What unites Christians across denominations is that they are the people of God and they have a common task (1974a, 338). He places more emphasis on the people of God image in his model than most other authors. Snyder does not find any biblical precedent for ministries other than local churches (including denominational structures) because the biblical distinction is between the church as the body of Christ and all of its institutional structures (Hammett critiques him for this in Hammett 2000, 202).

Instead of a biblical precedent, Snyder's test for validity is the support ministries give to the church (1974b, 356). Valid ministries plant or edify "the Church" or extend its witness (1974b, 355-57). Snyder says, "the crucial consideration for structure is not *biblical legitimacy* but *functional relevancy*" (1974a, 338). Structures that aid the church in its life and witness are legitimate, but not sacred (Snyder 1974a, 340). It might be said that in Snyder's model, mission trumps structure.

Snyder believes self-governing agencies are a useful tool of the church but do not share or replace the unique role of the local church. No author in the literature review suggested that a specialized ministry could substitute for the local church, so this is not a controversial statement. While agencies may be self-governing, Snyder says the biblical pattern does not include total independence from congregations. There must be some connection because all Christians are members of one body (1977, 169). Snyder makes a unique point in the debate, saying that the believers who work in self-governing agencies are no less the true church than a local congregation and he considers them a "specialized form of the church" (1977, 175, 177).

The usefulness of self-governing agencies is also recognized by every author, although most want some form of linkage to church structures. Snyder says the fundamental principle of all relationships within the body of Christ is mutual submission and he cites John R. Martin to make the point that discipline within the body of Christ involves admonition based on accountability (Snyder 2001b, 116-18). Presumably, this applies to the church-agency relationship as well.

Commentators

The following have not developed comprehensive models, but have addressed the topic. Packer and Stackhouse are included because they have a unique idea or approach. Fitch is included because he is a pastor with a very negative view towards agencies and his perspective will help establish the criteria for a successful resolution of the debate.

J.I. PACKER

"The Church is essentially a fellowship of believers…it manifests its reality in local churches (gatherings committed to do all the things the Church does) and also in parachurch bodies (associations committed to do some of the things the Church does)" (Packer 1995, 150-1). Packer believes that any time believers gather to do what scripture says the church does, there is the church made visible (1995, 161-62). He believes no Christian is spiritually self-sufficient and coming together is the will of

God (1995, 152). He believes every Christian should join a local church and they should normally benefit from parachurch involvement as well (1995, 151).

Packer supports the "Lund principle," which states that ecclesiastically divided Christians should try not to do separately what their consciences allow them to do together (1995, 149). Nondenominational agencies are an excellent vehicle for this. The validity of agencies is evident in the way God has blessed and used them (1995, 166).

JOHN G. STACKHOUSE, JR.

Stackhouse thinks of the body of Christ as working at various complementary callings simultaneously to further the kingdom in its multiple dimensions (Stackhouse 2002a, 34). This includes the broad range of ministries and vehicles through which they are done. Quoting a phrase from George Marsden, Stackhouse writes that evangelicalism is unlike other branches of Christianity, as much of it is "built around networks of parachurch agencies" rather than around churches or denominations (2002, 26 citing Marsden 1984, xiv). Stackhouse believes unaffiliated agencies are part of the church deployed in particular modes to accomplish particular purposes (see page 434).

Stackhouse affirms that self-governing agencies are not, as the word 'parachurch' can imply, 'stopgap' devices to make up for deficiency in the work of churches. Most agencies do work that no local church or denomination can do or could ever do as well, precisely because agencies are ecumenical to at least some degree (see

page 434). Stackhouse brings an unabashedly sociological perspective to the church-agency debate. He says that evangelicals are very pragmatic and look for whatever will spread the gospel and build the church (see page 435).

Regarding those who are negative toward agencies, Stackhouse says they "need to take stock of the actual situation before offering their theological pronouncements. This is one of the gifts church history and sociology can give to Biblical studies and theology—these descriptive disciplines assist the normative disciplines by demonstrating what is actually at stake in coming to this or that conclusion" (see page 435).

DAVID E. FITCH

Fitch's goal is for churches to manifest God's lordship (Fitch 2005, 19). We "must let the church be the church" and live together in communities of faith pursing the life of Christ, returning to the practices of being Christ's body (2005, 18, 227-28). He paints a compelling portrait of what a local church can be (2005, 229). Fitch is concerned that evangelical churches have given up the practices that constitute what it means to be a church (2005, 13). The title of his book makes his view of the problem quite clear: *The Great Giveaway: Reclaiming the Mission of the Church from Big Business, Parachurch Organizations, Psychotherapy, Consumer Capitalism and Other Common Maladies*. He believes the functions of the church should be carried out within local churches, and not "farmed out" to unaffiliated agencies for the sake of efficiency. To do this is to stop being the body of Christ (2005, 13, 18, 20).

Effectiveness and efficiency are not legitimate justifications for nondenominational agencies (David Fitch, personal communication).

Fitch thinks the leading model of 'being' the church has structured the church out of meaningful existence (2005, 17). The focus on salvation in individualistic terms means the church is just a purveyor of goods and services for individual consumption (2005, 18). The consequence is that it has become necessary to reconsider what constitutes the true church, especially when so many functions have been given away to other organizations. Fitch states, "Perhaps amidst all of the evangelical versions of doing church we are too confused to distinguish who is really doing church among us from those who are mere imitators for dubious reasons" (2005, 20-21). This suspicion of motives is similar to what was found in the attitude survey as reported in chapter five (see page 219). He then develops eight new marks of the (local) church based on the ministries it should be doing (and by extension that agencies should not be doing). This is quite similar to Hammett's approach, except Hammett is open to agencies taking on parts of the mission in servant-partnership with the local church.

Fitch does not want to make a blanket statement about self-governing agencies, but in an e-mail to the author, he discussed the reasons why he has concerns about agencies. Fitch is very suspect of any ministry that is detached from the local church because it can become technique-driven and transactional, operating like a business. Agencies may be acceptable if they stay integrally related and connected with the life of the local church, but usually they are separated from the people and hence free of the messiness of living as a people. The organized church should do what needs to be

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done itself. However, he endorses at least one unaffiliated agency. Fitch is pastor of a church, Life on the Vine, that uses its website to encourage its members to sponsor a child through an unaffiliated agency, Compassion International.

A second concern is that when individuals are sent out by the church to change the world through an agency, the sending church is left unchanged. But when people work in the community of a local church, they grow together. In a conversation with the author on February 24, 2007 in Mississauga, ON, Fitch said they miss this growth when the work is 'farmed out.' Fitch is also suspicious of 'kingdom of God' language because of its association with liberal Protestantism (2005, 158). These concerns result in a focus on the organized church rather than the people of God. Fitch's core position is that all ministry takes place within the local church or its denominational office.

The following are the papers that were delivered at the Forum sponsored by the

Canadian Council of Christian Charities February 3, 2007 at the Stage West Hotel in

Mississauga, Ontario.

PROPOSAL: JOHN PELLOWE

I am the Chief Executive Officer of the Canadian Council of Christian
Charities. We are an evangelical ministry servicing the whole body of Christ and have
members from all of the traditions represented by the today's speakers. I am a
licensed pastor with the Pentecostal Assemblies of Canada and pastored a small
church for two years. Most of my career I have served as a commercial banker or was
self-employed as a leadership development consultant. In 2001 I gave up my secular
career, entered seminary full-time and graduated in 2004 from Tyndale Seminary.
Since 2003 I have served at CCCC in my present capacity. This June I will be doing
the third and final residency of a Doctor of Ministry program in Christian Leadership
at Gordon-Conwell Theological Seminary. My passion at CCCC is to facilitate
Christian ministry through churches and charities and to see the whole church come
together wherever possible.

A Theological Understanding of the Place of Independent, Organized Ministry in Relation to the Organized church

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Canadian Council of Christian Charities
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Our purpose today is to focus on what many people call parachurch ministries. I will refer to parachurches as independent, organized ministries, or simply independent ministries. These are groups of Christians who have organized themselves to do Christian ministry independent of the control of any church or denomination.

Many have argued for or against independent ministries based on whether or not they can be found in scripture. But if we require a biblical model for everything that God might do, as some would like, then we would limit God to doing only what he has already done. The case for independent ministry rests on two arguments: first is the connection between individual Christians and the mission of the church and second is the nature of the Triune God.

The first argument is that God has given his people a mission, and it is the responsibility of every member of that people to do something to contribute towards accomplishing it. Everyone has at least one spiritual gift to contribute and they have the freedom to associate with others so that they can combine their gifts and more effectively work on the mission.

Some people say that there is an intermediary between the people of God and individual members of that people. They say that denominations or churches are the custodians of our mission. This means that individual Christians connect to the mission through a local church or denomination and the organized church controls all ministry. I am suggesting instead that individuals are directly connected to the mission. To figure out this issue, we need to briefly review how the church came into being and what exactly its mission is.

Our mission arises from God's character. In many places throughout scripture God describes himself in terms of lovingkindness, justice and righteousness. God's mission is to restore his righteousness and justice to the world and in fact Genesis

records that God called Abraham to keep the way of the Lord by doing righteousness and justice. Our Bible shows that God has a divine preference for human agency. He likes to work through people. Abraham and his heirs became the people of God through whom God would re-establish his rule in this world. As God's agents, they were to create an alternative society modeling righteousness and justice and call the nations to worship the one true God.

Over time, though, the people of God set aside righteousness and justice in favour of holiness and purity. God responded saying that he would create a new covenant that would not be given to a community but that would be written on every heart. The focus would shift from civil government to individual responsibility. Then Jesus called God's people back to their purpose and reconstituted the people of God based on obedience to him and righteous living. Then the re-formed people of God received the Holy Spirit at Pentecost and were empowered for ministry. Since Pentecost is considered the birth of the church as we know it, the people of God and the church are one and the same. The two terms are interchangeable. This means the church was actually born with Abraham's call. Pentecost was an equipping, not a birthing.

But if the church has its origin in Abraham's call, then it shares his mission too. We often talk as though Christ gave the church its mission. Depending on whether you look to Matthew, Mark or Luke, our mission is to make disciples, preach the gospel or be Christ's witnesses. But it would be a mistake to make any of these our mission. They are all means to fulfilling our mission.

With all that Jesus changed, the only point of continuity between the original people of God and the re-formed people of God is that Abraham's mission is still our mission: to call people to worship the one true God and to walk in the way of the Lord by doing righteousness and justice. There are many places in scripture where our mission is described. One of them is in Psalm 82: vindicate the weak and fatherless; do justice to the afflicted and destitute. Another place is Micah 6:8: Do justice, love kindness and walk humbly with your God.

One of the key differences between the original people of God and the re-formed people of God is that now God's Spirit is upon every individual, not just kings and prophets. Every person is charged with the mission and not just the king.

The mission belongs to the people of God, which is the church. Each person has a corporate call to follow Christ and be the people of God, but each person also has a more specific call based on how God has gifted and shaped that person. One purpose of the local church is to help Christians discern their gifts and find the particular place where they can most help with the mission. The local church equips Christians for the work of service and then sends them out into the world to do what they have been called to do.

Remember now that the whole mission belongs to the whole people of God. When the people of God assemble in local churches, they bring with them their responsibility for the whole mission. The local church, therefore, has the whole mission of the church to work on. There is nothing that a local church, or a denomination, cannot claim as part of its mission. There can be no division of the mission between church and independent ministry. If a church has the resources, it can take on any part of the mission, even the parts that are normally done today by independent ministries. However, in practice there are many reasons why specialized ministries are attractive. Denominational ministries achieve some economies of scale and have a broader pool of people to draw from than churches do, but independent ministries have significantly greater economies of scale and an even broader pool of people than denominational ministries.

Access to a broad group of people is important because, in distributing his gifts, God does not seem to pay any attention to our humanly-created distinctions. If I am called to a specialized ministry and I need some help, I may be surprised to discover that the people I need are not where I expect to find them. They may not be members of my local church and may not even be members of my denomination. In fact, I may have to reach out to people in another of the Christian traditions. Independent ministries can assemble the resources of the broader church in a way that no local church or denomination can. Even if there were only one denomination, independent ministries would still be valuable because when Christians walk out the doors of their churches they go into the world. As one author wrote, they become the church in diaspora. They have the freedom to associate with other Christians to do Christian work.

So when the local church sends its members out to do their service, many Christians will find their place of service within their local church or denomination. Others will do whatever is at hand on their own. And some will look for others who share a similar call and work together on their particular part of the mission. When they combine on this basis they are not forming a church, because they do not have the full mission of the church in mind, but they form a group focused on a particular part of the mission.

Does it matter if these independent groups are not under the control of a church or denomination? Not according to scripture. For example, at God's command, Moses called a meeting of Israel's elders and they prophesied. When Joshua complained that two elders not at the official meeting were also prophesying, Moses said he wished everyone would prophesy. When John complained to Jesus that a man who was not one of them was casting out demons in Jesus' name, Jesus told John not to stop him. Jesus also promised that wherever two or three gather in his name, he will be with them. It is clear that the Bible is not concerned with whether Christian ministry is done through a church or by individuals or by groups of people. What matters is that ministry gets done.

The local church is the place where Christians are discipled and equipped so they can become fruitful in ministry. So the local church should rejoice when its members find productive avenues of service. The proper way to view independent ministry is that it is the expected fruit of the church successfully discipling Christians.

So we can engage in independent, organized ministry because the mission was given to the church, we are the church and we are free to associate with other Christians.

Now let's consider the second argument, the nature of the Trinity. We can expect to see diversity within unity among the people of God just as there is within the Trinity. We can expect to see people and organizations with different roles just as the Father, Son and Holy Spirit have different roles. The three Persons of the Trinity, in spite of their distinctive personhoods and differing roles, are each as legitimate a member of the Trinity as the other two are. Similarly, independent ministries are part of the diversity within the overall unity of the people of God. While independent ministries, churches and denominations have different roles, all are legitimate institutional expressions of the church. All draw their members, staff and volunteers from the same people of God.

All members of the Trinity have left their stamp on the church because the church is grounded in God the Son who reconstituted it, God the Holy Spirit who empowers it, and God the Father whose plan Jesus said, in John 8:28, he was following. A Trinitarian view of the church means we can expect to see churches and independent ministries that are grounded in the historical incarnational ministry of Christ but that are also open to the fresh dynamic work of the Spirit today. God is free

to work in new ways. So the fact that a particular organizational structure is new is not sufficient reason to reject it.

There is a legitimate concern that acknowledging that God may do something new opens the door to all kinds of potential abuses. The way to check this possible problem is a two-fold test. Asking "Is the new thing helping the church fulfill its mission" is the first test. There are lots of ways this can be evaluated. The second test is to see if there is anything in scripture that provides at least the seed or a beginning point for whatever it is that is new. For example, Paul did not let Titus be circumcised because God gave his promise to Abraham before he was circumcised. Abraham's experience was not normative, it was not a model, but it did establish a biblical basis for Paul to understand that circumcision is not required for a man to be used by God.

Our focus today is on independent, organized ministry, which I have already said is characterized as a specialized ministry. The seeds for independent ministry are the cases I've described; the elders and the exorcist. A biblical seed for specialized ministry is the setting apart of the Levites to care for the tabernacle. They were on special assignment. God did not require every tribe to devote time to caring for the tabernacle; he chose one tribe to be specialists. Likewise, Jesus called some people to travel with him to prepare for the special task that would follow his ministry, while other people like Lazarus he left in their homes to do different work.

A biblical seed that says it is okay to draw people from across man-made boundaries involves the two men Bezalel and Oholiab, who taught others how to do the craftwork for the tabernacle. It took two people to do the job and, lo and behold, God gave two people! But Bezalel was from the tribe of Judah and Oholiab was from the tribe of Dan. Neither tribe had the two people needed for this work, nor did any of the others. The tribes had to work together. God gave just enough gifted people to get the job done.

So there are biblical seeds or jumping off points for specialized and independent ministries. Why has independent ministry become such an issue in just the last hundred years or so? Well, today we have forms of association that did not exist in the first century and now we can take advantage of the seeds we find in scripture. There was no concept back then of an organization existing in its own right to achieve specific purposes. But just as churches use new communication technology to fulfill their mission, so individuals use new forms of organization to fulfill their missions.

One way to think about independent ministries that some might find helpful is the way staff are appointed. In a denominational setting, people are appointed to staff by a higher level of authority. The appointment should be based on a person being spiritually gifted for the role. This would be akin to the church governance models seen in Titus and Timothy where there are presbyters and overseers. These are role-based or hierarchical organizations. In an independent ministry, a person feels called to do something and believes they are spiritually gifted for it, so they create a ministry which appoints its own staff. Independent ministries have what I call a charismatic structure. This structure is based on spiritual gifts just like the hierarchical structure but without needing appointment by a higher authority. People with spiritual gifts rise up, are recognized by their peers and fill the appropriate roles. There are still leaders, but they are legitimated from within the organization. This is more like the churches in Corinth and Thessalonica.

Independent ministries are not a response to any perceived failing of churches or their denominations. Nor are they a response to divisions that have occurred in the churches. Most emphatically they are not, as one author has referred to them, God's judgment on churches. They are simply a means of allowing Christians to associate with those who share their call to a particular part of the church's mission. In Acts 20:4 Paul had people with him from several churches. Many are mentioned a number of times in his letters and were highly trusted and valued by him. It is notable that they were not all from the same church. When Paul needed people, he drew from the wider body of Christ where he found the people gifted by God to do what he needed done.

As the primary gathering place for Christians, local churches develop and nurture the people who work in independent ministries. Churches should recognize that when their members work or volunteer for these ministries, in a way the church member's ministry extends the church's ministry, blessing other people and other churches. In return, churches should make use of these same ministries and receive the blessing that members of other churches can offer to them. There should be a spirit of generosity and mutual support between Christian churches and ministries.

Independent ministries should keep uppermost in mind that the goal of their existence is the extension of the kingdom of God, which means that somewhere the local church should be growing because of their work. Furthermore, one cannot be part of a people God has created and at the same time declare that one is 'independent' of those people. No Christian organization is independent of the global church. Organizational independence from the organized church does not mean independent ministries can operate in isolation from them. Part of our Christian witness to the world is how we live and get along with each other. Our interactions should

demonstrate what reconciled relationships look like in practice. So how do we allow for coordination and accountability of independent ministries without making them subject to denominational or church control? The answer depends on whether the organization's ministry is compassion, evangelism or service to churches.

Compassion ministry is done to demonstrate God's goodness to the world and to allow people to experience God's love and justice. This can be done with or without the involvement of a church; compassion ministry stands on its own. The standards for coordination and accountability in this case are the same standards that apply to every Christian in the conduct of his or her life. The four standards are:

- *One, Order*: God is a God of order, not confusion. As Paul writes, "Everything should be done in a fitting and orderly way…Live in harmony with one another."
- *Two, Unity*: Independent ministries can be neutral territory upon which Christians come together in unity, learning to appreciate each other as they work together. Since they work with multiple churches and denominations, independent ministries should think about how they can promote Christian unity.
- *Three, Voluntary Mutual Submission*: There is a scriptural bias towards mutual submission. We see it modelled in the life of Jesus and made explicit by Paul. Whether or not there is a formal reporting structure in place, mature believers are expected to have an attitude of mutual submission.
- *Four, Love*: God is love and everything a Christian does must reflect God's love. We are commanded to "be devoted to one another in brotherly love." Love for one another combined with our common love for God should eliminate any barriers between the organized church and independent mission agencies.

Evangelism ministry requires more tangible coordination because, however the evangelism process started, evangelism can only be completed in a local church, where a person can be discipled to spiritual maturity. All evangelism and discipleship ministries belong in this category and require close cooperation with churches. They should consult with churches and involve churches in their work so that new Christians are not simply dumped on a church's doorstep.

Independent ministries that serve churches, such as educational institutions and the Canadian Council of Christian Charities, must be very closely connected to the churches they serve to be sure they are providing what is needed and valued. The control mechanism in this relationship is the 'free market.' The cost of not benefiting churches is lower demand for the independent ministry's services and ultimately operations will cease.

Finally, because we share the "Christian brand," if one ministry causes a scandal or hurts the reputation of Christians, then we all suffer. Church and independent ministry leaders have the right to ask questions of each other, to hold each other to account. All Christian ministry leaders need an attitude of submission to their common Lord and a spirit of humility and respect between them.

We Christians have an awesome responsibility. We have been given a mission. It's time to stop debating about organizational structures and who controls what, and let the people of God get to it. The organized church will reap the rewards as Christians working in independent ministries, denominations, churches and on their own all do what God has called them to do. Let all the church be the church.

RESPONSE - EVANGELICAL: JOHN G. STACKHOUSE JR.

Dr. John G. Stackhouse Jr., not to be confused with the Globe and Mail

journalist John Stackhouse, is the Sangwoo Youtong Chee Chair of Theology and

Culture at Regent College, a graduate school of the University of British Columbia in

Vancouver. He is a prolific author and editor covering history, sociology, philosophy,

theology and comparative religion. John's involvement with independent ministries

includes being chapter president of both InterVarsity Christian Fellowship and Inter-

School Christian Fellowship. He consults with parachurches, financially supports

them and writes for them, as well as of course working for one (as all the panelists do).

John is a very public figure on the Evangelical landscape (to borrow the title of

one of his books) and, in my own opinion, is one of our best representatives in the

media, appearing on national television shows in the United States and Canada, CBC

radio and national newspapers in throughout North America.

North American Evangelicals and the Question of Independent, Organized Ministry and the Local Church

John G. Stackhouse, Jr.
Sangwoo Youtong Chee Professor of Theology and Culture
Regent College, Vancouver

The interesting question before us, which I take to be how we are to understand the phenomenon of what John Pellowe calls "independent, organized ministry" in its relation to congregations and—one might assume—their denominational families, is perhaps more salient among evangelicals than among any other form of Christianity in North America today. It is perhaps so salient, in fact, as to constitute evangelicalism's primary public identity. [Let me just pause for a moment to remark on the fact that the tradition I represent is clearly sociologically and ecclesiologically different than the three traditions we just heard from in that there is an Orthodox church, there is a Catholic church and there is a United Church.][81] I expect we would agree that far more people contribute to World Vision (which is primarily an evangelical organization), far more people listen to Christian contemporary music (almost all of which is generated by evangelicals), far more people recognize Billy Graham than any pastor or denominational leader, and far more families have been affected by men's groups (such as Promise Keepers), women's groups (such as Women's Aglow), or youth groups (such as InterVarsity Christian Fellowship or Awana Clubs) than have been affected by any particular evangelical denomination—with the possible exception of the massive Southern Baptist Convention.

Anyone who uses the word "evangelicalism" must define it, of course. So I shall. By evangelicalism I mean that form of Christianity that emerges in the eighteenth-century trans-Atlantic revivals led by the Wesleys, Whitefield, Edwards, and Alline, and that has taken institutional shape in the World Evangelical Alliance in our own time. Evangelicals typically share five main convictions: (1) they maintain theological orthodoxy within their respective denominational traditions; (2) they focus on the figure of Jesus Christ and primarily in his roles as Saviour and Lord—relatively more than, say, his roles as hero, moral example, or prophet—and thus emphasize his Cross and Resurrection; (3) they emphasize the Bible as the touchstone of theological truth, and thus they emphasize preaching, Christian education of youth and adults, and individual study; (4) they affirm the necessity of individual conversion, and that in two respects: "crossing over" from a state of spiritual debility and peril to a new birth and reconciliation, and also conversion as sanctification, the progress toward complete holiness; and (5) they work transdenominationally, recognizing Christian "kin" across denominational lines and cooperating in various ventures beyond the structures of congregation and denomination.

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[81] An aside mentioned in his oral presentation. John was the last of the presenters to speak at the forum.

How, then, shall we think about the nature and role of independent, organized ministry among such Christians? I have had occasion to consider this question from several points of view: historical, sociological, and theological, so for this presentation I shall borrow from all three disciplines.[82] I shall continue to argue that these forms of ministry are important. I shall also argue that they are theologically legitimate in terms of an evangelical ecclesiology. And I shall conclude in a genuinely, but also guardedly, positive way.

Independent, Organized Ministry among North American Evangelicals: Some Historical Considerations

Scholars increasingly contend that evangelicalism is in fact best described not in terms of congregation and denomination, but in terms of parachurch organizations. So says George Marsden of Notre Dame University, for instance, as he describes what he calls "the evangelical denomination" as "essentially a transdenominational assemblage of unaffiliated agencies and their supporters, plus some denominationally sponsored seminaries and colleges which support such parachurch institutions." This evangelicalism indeed, he writes, is "built around networks of parachurch agencies."[83]

In their studies of American evangelicalism, Richard Quebedeaux (*The Young Evangelicals*) and Mark Ellingsen (*The Evangelical Movement*) both refer frequently to parachurch organizations as crucial to understanding the institutional shape of evangelicalism in America.[84] I have done the same in my study of *Canadian Evangelicalism in the Twentieth Century*, wherein I contend that parachurch organizations are in fact the best lens through which to view the fundamental character of this form of Christianity.[85]

Princeton University sociologist Robert Wuthnow has written insightfully regarding *The Restructuring of American Religion*. And, again, the most important change he sees in evangelicalism, as in other religious communities, is the emerging dominance of parachurch and other "special purpose groups" at the same time that denominational identities and organizations are eroding.[86]

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[82] Some of the following draws from the following essays: "Bearing Witness: Christian Groups Engage Canadian Politics since the 1960s," in *Rethinking Church, State, and Modernity: Canada between Europe and America*, ed. David Lyon and Marguerite Van Die (Toronto: U of Toronto P, 2000), 113-28; "The Parachurch: Promise and Peril," chap. in *Evangelical Landscapes: Facing Critical Issues of the Day* (Grand Rapids: Baker Academic, 2002), 25–36.

[83] "Introduction" to *Evangelicalism and Modern America*, ed. George Marsden (Grand Rapids: Eerdmans, 1984), xiv.

[84] Richard Quebedeaux, *The Young Evangelicals: The Story of a the Emergence of a New Generation of Evangelicals* (San Francisco: Harper & Row,1978); *The Evangelical Movement: Growth, Impact, Controversy, Dialog* (Minneapolis: Augsburg, 1988).

[85] *Canadian Evangelicalism in the Twentieth Century: An Introduction to Its Character* (Toronto: U of Toronto P, 1993).

[86] *The Restructuring of American Religion: Society and Faith since World War II* (Princeton UP, 1988), chap. 6.

Parachurch organizations have played an important part in the religious history of the United States and Canada for a long time. The nineteenth century saw the rise of some long-lasting and influential groups that contended for the causes of the day, whether revival, abolition, women's rights, temperance, education, or Lord's Day observance. At least as important were the domestic and foreign missionary societies that fuelled what Yale historian K. S. Latourette called the "Great Century" of Christian missions. And to this day, some of the nineteenth-century organizations make a considerable mark, whether the American Bible Society, which distributes more than 10 million Bibles or New Testaments annually, or the Salvation Army— itself a denomination that began as a parachurch inner-city mission.

Joel Carpenter has traced the importance of parachurch organizations in the life of American fundamentalism as it went culturally underground after the debacle of the Scopes "Monkey Trial" in 1925. Through the proliferation and expansion of Bible schools and liberal arts colleges, missionary societies, evangelistic agencies, publishing houses, periodicals, and so on, fundamentalists were able to construct entire institutional alternatives to the mainline denominations and mainstream culture over which they had lost influence.[87]

But it is our own generation, in the sixty years since World War II, that has seen such groups come to rival and even surpass congregational and denominational identities and institutions for the self-definition and support of many evangelicals. Relief and development organizations such as World Vision take in and distribute millions of dollars every year. Student ministries such as Campus Crusade for Christ staff thousands of college chapters with thousands of staff. Transdenominational seminaries such as Fuller Theological Seminary and Trinity Evangelical Divinity School are among the largest in the world. (Here at home, Tyndale Theological Seminary and Regent College—small as they are by American standards—are yet by far the largest graduate schools of religious studies in Canada.) Magazines such as *Decision* and *Christianity Today* (both arising out of the work of Billy Graham) have been among the most popular religious periodicals in North America. And in Canada, Bible school attendance has until recently dwarfed attendance at any other form of Christian postsecondary education, whether college or seminary.

Why so many groups, and especially since the Second World War? Robert Wuthnow indicates that more of those groups have been founded in the last five decades than during the entire previous century.

Many groups have been formed to further traditional evangelical concerns such as missions and relief, from tiny local ministries to giants such as Compassion International and Feed the Hungry/Bread for the World. These ministries have been

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[87] Joel A. Carpenter, *Revive Us Again: The Reawakening of American Fundamentalism* (New York and Oxford: Oxford UP, 1997).

able to take advantage of the considerable increases in money and personnel available for such projects in postwar prosperity enjoyed with few downturns in North America.

Some other groups have reflected a widening sense among evangelicals about what can properly be called "Christian ministry": it's not just evangelism and emergency food aid. This new perspective has coincided, it seems, with the general increase in time and money for leisure activities among the population at large. So affinity groups have formed for Christian motorcyclists, Christian drag racers, and Christian magicians. (Indeed, some of these groups stay true to their evangelical roots as they explicitly seek to evangelize others with the same interest.) And web sites cater to an astonishingly wide range of evangelical niches.

Still other institutions have continued the North American tradition of setting up alternatives to previous institutions that do not reflect, or no longer reflect, evangelical concerns, such as seminaries, colleges, and missionary societies. Nathan Hatch's study of *The Democratization of American Christianity* points to the flourishing of this phenomenon two centuries ago, as a wide variety of new Christian groups formed in the early Republic as alternatives to the inherited options.[88] This trend has only increased and spread into parachurch channels in our own day.

Periodicals such as *Christianity Today* (founded as an alternative to the liberal *The Christian Century*); ecumenical organizations such as the National Association of Evangelicals (founded as an alternative to the Federal—later, National—Council of Churches); professional associations such as the Evangelical Theological Society (founded as an alternative to what would become the American Academy of Religion and Society of Biblical Literature); and even cable TV options such as The Family Channel (founded as an alternative to the standard TV fare)—all of these reflect evangelicalism's tradition of starting something else if what is available won't do.

Robert Wuthnow's fine study points especially to the role of the state in prompting the formation of such groups, and I have carried on similar research on the Canadian side of the border.[89] As the government has increased its involvement in spheres formerly seen as "private" and therefore at least in part under the purview of the church, so Christians have mobilized to encourage, resist, guide, or circumvent such involvement. Racial integration; free choice of abortion; the threat of taxation of clergy, churches, or other religious institutions; restraint of public displays of religious symbols; civil rights and other public recognition of homosexuals; the teaching of evolution in the schools: all of these and more have compelled many evangelicals to act.

Related to this reaction to political change has been the rise of new technologies and, simultaneously, a rise in confidence in those technologies to achieve

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[88] Nathan O. Hatch, *The Democratization of American Christianity* (New Haven, CT: Yale UP, 1989).
[89] I explore this theme on the Canadian side of the border in "Bearing Witness."

worthy ends. Evangelicals, that is, who defend what many of them believe are simple, "old-time" teachings and virtues nonetheless have used the latest communication equipment and the most sophisticated organizational schemes to further their ends. Mass mailings and e-mailings, professional lobbyists, television and radio broadcasts, huge rallies, and even orchestrated civil disobedience all now are important tools in the evangelical kit.

This growing breadth of interest, this increasing technical sophistication, and this deepening involvement in contemporary political and media culture all reflect as well the increasing levels of education among evangelicals, as among Canadians and Americans at large. With these higher levels of education has come exposure to and production of a multiplying of options, of both means and ends, and therefore of parachurch groups that reflect this pluralization.

One of the results of this expansion has been ironic. The founding and successes of many of these groups have prompted the formation of still other groups on other sides of an issue. The various Creation Science groups helped to inspire the development of the American Scientific Affiliation of evangelicals who agree with some form of evolutionary theory. The rise of the New Religious Right in politics provoked responses in groups such as the Sojourners Fellowship and Evangelicals for Social Action. More recently, the formation of the Evangelical Women's Caucus and then of Christians for Biblical Equality on the egalitarian side of the gender question stirred others to establish the Council on Biblical Manhood and Womanhood in opposition.

Parachurch groups, then, clearly make up an important part—and an increasing part, it seems—of the evangelical experience in North America.

Independent, Organized Ministry among North American Evangelicals: Some Sociological Considerations

Characteristic of modern societies are a group of interrelated sociological processes that some have seen to be "carriers" of secularization. In my view, however, the case of independent Christian service organizations is an excellent example of how the old secularization myth—that modernity would simply bring secularity—is wrong, and how we need to see things in a much more complex way. Let me take one of these processes, "individualization," to illustrate.

Many observers of the North American religious scene have remarked on what seems to be an erosion of denominational loyalties. Usually this observation is made in terms of denominational "switching," the leaving of one denomination for another in search of meeting individual or family preferences. Here in Canada, Reginald Bibby has served up several discussions of the "circulation of the saints."

Many evangelicals, that is, feel free to leave one congregation, or even an entire denominational tradition, in order to find what to them is most important in a church: usually some combination of the right basic doctrines, good preaching, interesting programs for the kids, and so on. Indeed, only among evangelicals does one encounter the revealing cliché, "church shopping."

Bibby has also maintained, however, that denominational loyalties remain perhaps surprisingly strong.[90] When one looks at the data from, say, Statistics Canada regarding the self-identification of Canadians with this or that denomination, Bibby's point seems well-founded. The larger religious groups over the last century have stayed larger, the smaller have remained smaller. Even the once-burgeoning Pentecostal Assemblies (and their American counterparts, the Assemblies of God) have slowed in their growth—now rising strongly only among immigrant, non-Caucasian populations.

Yet another phenomenon—characterized by Bibby in Canada as "religion à la carte" and by American Robert Bellah and his associates in its most extreme form as "Sheilaism," what we might call "do-it-yourself religion"—qualifies the question of denominational loyalties.[91] That is, individualism is not just about congregational or denominational switching. One might be a knowledgeable, orthodox, churchgoing believer, and still place most of one's interest, and money, and time in a set of special purpose groups not especially, or even not at all, related to one's denomination.

Consider a Presbyterian who would meet anyone's test of Reformed fidelity but whose younger children attend Pioneer Clubs, whose older children belong to the InterVarsity Christian Fellowship chapter at university, whose charitable giving goes largely to World Vision, and whose political concerns are channelled through Citizens for Public Justice. Between denominational identity and full-blown do-it-yourself "Sheilaism" lies this Christian version of "religion à la carte," in which individual Christian identity and participation connects with the groups and causes one chooses for oneself within the range of Christian—and even interfaith—options. The whole idea of congregational and denominational identity is so radically qualified here in terms of what people believe and say and spend their time and money on as to require a reconsideration of congregation-and-denomination as the primary category, let alone the exclusive one, of religious identification—indeed, to challenge any attempt to lump large groups of people together on the basis merely of professed denominational affiliation without acknowledging and exploring other, perhaps more basic, loyalties and identities manifested in support of these other groups.[92]

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[90] Reginald W. Bibby, *Restless Churches* (Kelowna, BC and Toronto: WoodLake Books and Novalis, 2004).

[91] Reginald W. Bibby, *Fragmented Gods: The Poverty and Potential of Religion in Canada* (Toronto: Irwin,1987), chap. 4; Robert N. Bellah et al., *Habits of the Heart: Individualism and Commitment in American Life* (New York: Harper & Row,1985), 221.

[92] José Casanova wonders whether this pluralization of religious special purpose groups is, ironically, the "triumph of the denominational principle" (*Public Religions in the Modern World* [Chicago: U of

Independent, Organized Ministry among North American Evangelicals: Some Theological Considerations

What, then, are we to make of independent, organized ministry within an evangelical framework? [I mostly agree with what John Pellowe does in his work and I particularly agree with him over and against Michael and his concerns raised from a Catholic point-of-view. Almost invariably where Michael raised concerns to day where Catholics would see things differently, I would say "Yes you would see them differently" and I think John is right in that distinction. That's part of the fun of having Catholics and Evangelicals in the same place!][93]

These groups are usually, but mistakenly, called "parachurch" as if they are not the church, but occupy a shadowy zone "beside" the church. I use the term "shadowy" to allude to the suspicion and even outright hostility with which they are viewed by some Christians—not least by many clergy and denominational leaders. For such groups often are seen as distractions and diffusions of the church's resources, not least its money. Thus we hear pastors urging congregations to tithe first to the local—which is to say, the true—church, and then (perhaps) to other ministries.

As an evangelical, however, I contend that such groups are not churches, but they are indeed part of the church. Indeed, I see them as the church of Jesus Christ deployed in particular modes to accomplish particular purposes.

In particular, I want to dispute with a typical rationale offered for such groups—sometimes by their own representatives. I affirm that they are not, as "parachurch" can imply, "stopgap" devices to "make up for" some kind of deficiency in the work of congregations. Most of them do work that no congregation or denomination can do, and could ever do as well precisely because they are ecumenical to at least some degree. For example, evangelical organizations on university campuses—such as the Navigators or InterVarsity Christian Fellowship—have blessed several generations of students by introducing them to age- and context-appropriate Christian education in an evangelically ecumenical environment. This experience has introduced their members both to other traditions and to the evangelical consensus that binds them together in a way unlikely to happen in any other form. A Baptist or Pentecostal or Anglican campus group in the nature of the case may well offer particular benefits to its members, but not *these* crucial benefits. Furthermore, by drawing from across denominational lines, groups such as these can achieve a critical

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Chicago P, 1994], 54). But the functional, not just the theological, distinction remains important here between a special purpose group and a congregation (not a denomination, now) that is a full-fledged religious community integrating worship, fellowship, and mission from cradle to grave. No special purpose group, in the nature of the case, can substitute for the wholistic community of the typical church.

[93] An aside mentioned in his oral presentation.

mass of members and funds, and thus can accomplish certain things on campus that an array of disassociated, small denominational groups never would. Such is not always the case, of course, but my point is that there are important limitations to denominational divisions here, no matter how lively the denominations, that can be overcome by such ecumenical special purpose groups.

Again, they are not churches per se and normally do not aim to be. Churches are what I would call *integrated* and *integrative* communities. They bring together disparate people (rather than the relatively homogeneous groups brought together in special purpose groups) around a core of liturgy, doctrine, ethics, and mission in a single fellowship—in short, around the trio of worship, fellowship, and mission. As such, however, they cannot do what special purpose groups do, which is precisely to focus similarly-concerned people on an area of mission and to do so, at least sometimes, across traditional lines. And, it must be added, often these groups engage in particular ministry that is not even attempted by a particular local church, but is in fact part of the calling of certain of its members.

Grey areas do exist in some special purpose groups, to be sure, particularly around the sacraments: Should they be administered, and, if so, by whom? But most do not ever consider baptizing or serving communion. And their utterly voluntary nature means that church discipline is not exerted (although one must allow that church discipline is hard to find anywhere on the ecclesial landscape today).

Yet such groups clearly are Christ's church mobilized and active in worthy pursuits. Thus the term "parachurch" really won't do. I suggest instead the term "paracongregational." What, then, to conclude about the relationship of independent, organized ministry—paracongregational ministry—and the local congregation?

Independent, Organized Ministry among North American Evangelicals: An Ambivalent Conclusion

One might wonder why so much of this presentation has dealt with historical and sociological concerns and so relatively little with theological ones. Such considerations, however, are consistent with an evangelical outlook. For evangelicals consider many such things pragmatically: How does this help spread the gospel and conduce to the edification of the church?

All Christians, furthermore, need to take stock of the actual situation before offering their theological pronouncements. This is one of the gifts church history and sociology can give to Biblical studies and theology—these descriptive disciplines assist the normative disciplines by demonstrating what is actually at stake in coming to this or that conclusion. Coming to a negative conclusion about it—as if the local church should get all the allegiance, all the volunteer time, and all the money from Christians—is to condemn organizations such as World Vision, the Billy Graham Evangelistic Association, the Evangelical Fellowship of Canada and, indeed, the

Canadian Council of Christian Charities. It also is to write off the enormous accomplishments of such groups as merely God's "second-best," a blessing *in spite of* the disobedience these organizations apparently manifest. Therefore, keeping the historical and sociological data in mind ought to prevent at least the glib negative remarks about the so-called parachurch that John Pellowe records in his paper.

In attempting to evaluate this phenomenon of independent, organized ministry, therefore, it appears that positives and negatives go together. In the first place, much of this initiative manifests the entrepreneurial genius of evangelical Christianity. Visionary leaders and groups discern what they believe to be a need; they see that no other means will meet that need adequately; and so they plunge forward with a new solution. Great energy is added to the larger cause of Christ's kingdom, individuals' gifts are put to use, and good work is done. Indeed, these initiatives often work synergistically, rather than competitively, with existing organizations (such as the local church) so that the total effort is significantly greater. (Churches have testified for decades now that participation in the preparation for a Billy Graham crusade has energized and equipped them such that the experience was worthwhile whether or not Graham actually arrived.)

Many scholars have pointed to this quality of entrepreneurship as vital to explaining evangelicalism's numerical successes. New ventures can be undertaken without having to wait for the deliberation and consent of established authorities. Innovative programs can be instituted without having to be squared and fitted into existing structures. Gifted, enthusiastic leaders can get to work without having to receive the approval of conservative superiors who might be inclined against any novelty. Evangelicals can get going on what evangelicals are good at: activity.[94]

The price for all of this freedom, however, can be high. Without the deliberation and consent of established authorities who perhaps have a broader perspective, slight differences of approach, or personal pride in leaders or supporting constituencies, can diffuse resources into separate projects that are hard to tell apart, let alone justify. Without having to coexist with and complement existing structures, innovative programs can spin off into extremes and draw people away from proven endeavours. Without having to propose new ideas for the approval of those conservative superiors, individual leaders can end up reinventing wheels long since discovered or, worse, unwittingly can promote harmful new enterprises.

Other strengths and weaknesses follow. There can be wonderful freedom in this work for gifted leaders to get new things going and freedom for organizations to do what they believe God wants them to do. But when such leaders succeed, they can fall victim to the Big Shot Syndrome. At the top of their own little (or sometimes quite

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[94] Evangelicals' activism is sufficiently characteristic of the movement that David Bebbington cites it as one of four descriptors of evangelicalism in his influential definition: see his *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s* (London: Unwin & Hyman, 1989), 10-12.

big) pyramid, answerable to no one else except their adoring constituency and hand-picked board, and surrounded by people who either think they're wonderful or had better act like they do (since their jobs depend on Mr. or Ms. Number One)—these Big Shots get into trouble. They declaim publicly on all sorts of issues beyond their competence. They make decisions unilaterally that they would never have made before without consultation with respected colleagues. And they shut themselves off from anyone who could offer them a corrective word of advice. (As recent events have shown, to be sure, this problem arises in local churches as well—including what we might call "notably large" churches.)

Special purpose organizations can concentrate resources powerfully on important needs or difficult problems. But such groups also can foster a crucial theological problem: a tunnel vision that sees the future of Christian morality, the fate of the country, or even the success of the gospel itself in terms of the success of their one, particular cause. "How can you call yourself a Christian," they imply—or even declare outright, "if you do not support us in this time of trial and opportunity?" Lost is the necessary broad sense of the body of Christ working at various complementary callings simultaneously to further the Kingdom in its multiple dimensions.

Conversely, evangelicals more and more resemble people in the culture at large who, sociologists tell us, increasingly live fragmented lives, with this particular group/activity/identity/ethos for work; and that group/activity/identity/ethos for entertainment; and this group/activity/identity/ethos for spirituality; and so on. Rather than viewing and living life as an integrated whole, modern people tend to make up their lives as they go along, selecting from just what they like from the menu of available choices. And as they freely select what they like, they are also free to "de-select" what they don't. Any group that disappoints them can be dropped from their list of allegiances. Here is the freedom so beloved of the sovereign consumerist self, and a dangerous freedom it is for both individuals and organizations, since it is hard to square the idea of the sovereign consumerist self with the circle of Christian discipleship.

Therefore, in leaving the sturdy, if necessarily confining, identity and community of a denomination behind, some evangelicals exist in a piecemeal kind of "generic evangelicalism," and risk drifting into a scattered collection of particular allegiances to particular causes furthered by particular groups—all of one's own choosing. They have no overarching framework to set things in order, to determine the relative importance of things, and to sort it all out. Reacting to this problem has prompted a number of veterans of evangelical special purpose organizations to make conspicuous pilgrimages to the deeply traditional churches of Canterbury, Rome, and Constantinople.

Most of us evangelicals will not take such routes. But if we continue to place a greater proportion of our money and energy into the "free market" of independent organizations; if we continue to lionize superstar leaders, authors, and other celebrities whose authority is mediated by, and responsible to, no one other than God and their

own publics; if we have little doctrinal, liturgical, or institutional identity other than the conglomeration of our own selected organizations: will we recognize false prophets when they come, as Jesus said they will? Will we discern what is enduringly important over what is hysterically "urgent"? Will we keep our footing against the consumerist tide of our culture? Will we wisely invest in the most profitable ventures possible for the Kingdom of God?

My conclusion is the traditional Christian one: that congregations do some important things well—indeed, some nonnegotiably fundamental things well—and the "normal Christian life" entails belonging to and participating in such bodies. They truly are our "church homes," our ecclesiastical family units. And paracongregational organizations ought to *expect* people to join and function well in churches, being vigilant not to encourage people to substitute the easier affinity of the relatively homogeneous special purpose group for genuine church fellowship.

My conclusion also, however, is that independent, organized ministry has a long and significant history in the church. Thus churches need to support paracongregational work as well, and should think about how to do so better. For example, church leaders can help their congregations choose well among the welter of paracongregational choices out there.

Furthermore, congregations should beware of acting like special purpose groups—particularly like youth groups or campus groups, with the same musical genres and songs, the same preaching topics and styles, the same transdenominational/generic doctrine and practice. Why would young people come to your church instead of limiting their attendance to a youth group or campus organization if you are not offering them tradition, maturity, diversity (of people, liturgy, and ministry), integration, and discipline? And why would anyone else come if it's just a youth group—including churches that cater to Baby Boomers who often flatter themselves that they are "forever young" and so remain in a weird kind of arrested ecclesiastical development? No, congregations should act like what they are, so that their obvious "use" vis-à-vis paracongregational groups becomes obvious.

Both kinds of social organization of Christians are marked by sin, and therefore vulnerable and even prone to evil. But both kinds are also given to us by the Spirit of God, and therefore empowered to do good, and to be good as well. Why, then, not support both with glad hearts, open wallets, and ready hands?

For the New Testament churches supported and benefited from the apostle Paul when he was resident in their congregations, and they supported him in his independent, organized ministry to benefit others when he was away. Maybe I'm just an old-fashioned and simplistic Bible believer, but this idea doesn't seem all that difficult to me.

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Peter was ordained in 1969 by the Hamilton Conference of the United Church and has pastored churches in Alberta and Ontario.

Peter served the General Council of the United Church as General Secretary for Theology, Faith and Ecumenism, 1995-2001. As ecumenical officer for the Church he was responsible for relationships with other Canadian churches and with the World Council of Churches, the World Methodist Council and the World Alliance of Reformed Churches. While serving in the General Council Office, he was a member of the writing teams for a number of study and response documents circulated throughout the Church, including *Mending the World,* which addressed ecumenism and mission.

Church and Parachurch: A Mainline Ecclesiological Perspective

Peter Wyatt

I extend my appreciation to John Pellowe for the generous vision by which his own D. Min. project could become the occasion for ecumenical discussion on the theme of church and parachurch. I also appreciate the clarity with which he has seen that the challenge of establishing mutually supportive relationships between the churches and parachurch organizations has to be grounded in reflection on the nature of the church, i.e., in ecclesiology.

The concept and existence of parachurch agencies in the modern era is directly related to the development of new forms of mission. In considering the parachurch movement from an historic Protestant perspective, an early example of this relationship is the founding of the New England Company in 1649, to support the work of Puritan John Eliot and others, missioners to the natives of New England. Fifty years later, the emergence of Pietism in Germany (led by Spener and Francke in Halle) underscored the principle of voluntarism in church renewal and mission. Influenced by Spener and Francke, Zinzendorf believed that mission was an activity of Christ himself and not of the church. Thus the concept of *ecclesiola in ecclesiae* emerged – there would be little churches within the churches, self-selected circles of energy for mission. The Methodist societies established by John Wesley were intended to be such *ecclesiola in ecclesiae.*

The voluntarist principle appeared again in England when the Church Missionary Society was founded by members of the established church and then the London Missionary Society was founded by members of the non-conformist church.

John Pellowe has noted that parachurch ministries emerge in response to the need for specialized ministry. The record also suggests that, historically, a certain holy impatience has played a role. If, for instance, a national church was too focussed on maintaining its own structures and internal coherence, or even rejected the call to evangelize half-way around the world, then perhaps, under the summons of the Spirit, like-minded and awakened consciences would have to take matters into their own hands. (It is hard to believe, I know, that churches could ever be self-protective and slow.) Fred Kaan put it this way in the opening stanza of one of his hymns:

> O God of the eternal now,
> Why is your church so slow?
> What is it that prevents us all
> In grace and faith to grow?

In North America, however, the historic Protestant churches tended to get a move-on. Certainly in Canada, the Methodist and Presbyterian Churches had organized programs of home missions to European and Aboriginal peoples in Upper Canada, and then in the west and the north. This was largely the case with foreign

missions also. In comparison, if one looks for the voluntarist principle to be in play, one turns, for example, to the so-called temperance movement. More significant for the future of Canada, however, were movements associated with the social gospel, many strands of which ultimately became secular vehicles. The outstanding example, of course, is the post-millenial expression of faith that ultimately became the Co-operative Commonwealth Federation.

The most significant parachurch organization for the historic Protestant churches today likely is Kairos: Canadian Ecumenical Justice Initiatives. Kairos gathers together a number of formerly distinct inter-church coalitions through which Canadian churches worked together on issues of social justice. In this uniquely Canadian model of organization, the sponsoring churches have a controlling relationship – at least in principle -- with the work being undertaken. Sitting on the policy-making boards of the former coalitions, and now on the board of Kairos, are official representatives of the participating and contributing churches. Thus, there is direct accountability to the churches that other parachurch organizations may not have.

John Pellowe has used the language of hierarchy to distinguish church organization from the "charismatic" organization of parachurch groups. Perhaps "institutional" might be a better word than "hierarchical." While there indeed are hierarchically ordered churches, for the United Church and the Presbyterian Church, as well as other churches, the form of government is more aptly named conciliar or representative. While the particular form of church order may be a matter of the *bene esse* of the church, Reformed churches generally believe that order (including the ordering of ministry) belongs to its *esse.* True ecclesial community entails the authenticating criteria of both apostolicity and accountability.

For the most part, mainline churches exercise a direct authority with the various agencies they support. Almost of necessity this results in a more bureaucratic, less charismatic, less entrepreneurial style of operation. Not too often will spontaneous combustion take place. But the Kairos model raises a question: while there should be a degree of mutual accountability between church and parachurch, should not mission agencies be fundamentally accountable to the church? John Pellowe's paper makes clear that direct partnering of agencies with churches and "reciprocal voluntary submission" should be hallmarks of church-parachurch relations today. This seems to me to be a positive step, but something more may be wanted in terms of recognition that the being and mandate of the church as such is theologically prior to all acts of mutuality.

In churches with mission mandates and secretariats established to carry them out – for example, the United Church – a partnership model for mission often has been adopted. The United Church sends mission personnel overseas only when and where our mission partners request them. Today, more often than sending overseas personnel, we send material resources (and sometimes requested personnel) for the use as directed by the indigenous partner church. Strategies for mission are developed

through round-table collaboration and the resources for mission also are allocated through such collaboration.

The past century saw a virtually universal recognition that mission is first of all the work of God. Karl Barth was the first to recover this understanding of the *missio dei*. Properly speaking, no church has its own mission; rather, faithful churches seek to serve the one mission to the world that God is carrying out in Jesus Christ. When all churches look equally to the Source of mission, distinctions between sending and receiving churches, haves and have-nots, are relativized. All churches are called to be servants of a single, divine initiative and all participate in it with a dignity commensurate to such an equal calling.

Anglican, Presbyterian, Lutheran and United Church folk no doubt support organizations like the Bible Society, World Vision, Habitat for Humanity, L'Arche. But within their denominational houses, mission goes forward in consultation and collaboration with the younger churches that an earlier generation of missionaries from theses churches evangelized. This orientation to mission through church-to-church partnerships and shared decision-making means that the mainline churches aim at directing the vision and energy of members into churchly channels. The mainline churches emphasize the discipleship of their members in the world, but this does not constitute an encouragement to found voluntary organizations to carry out various specialized aspects of Christian mission.

One could speculate that mainline insistence on church order is a defence against fear of flying. Perhaps those without dramatic visions and compelling charismata use the rationale of ordered accountability as a substitute for red-blooded ventures in mission. As John Pellowe observes, outside the tent of meeting Eldad and Medad are prophesying with the Lord's favour and we are enjoined not to quench the Spirit.

Does this mean that anyone who has vision and passion can start something new in the name of Christ? No doubt the answer is Yes, because it happens all the time. And it is true not only of parachurch movements but also of the establishment of new or breakaway churches. For some it will always be enough to invoke the wisdom of Gamaliel (Acts 5.34-39): let it be; if it flourishes, then it will be of God. Prudent as this counsel is, it may be interpreted as enjoining passivity with regard to anything and everything proposed in the name of God. We are called to test the spirits to see whether they are of God, for, frequently enough, unenlightened zeal has made a casualty of unity in the body of Christ.

Crucial to understanding the freedom and limits of parachurch activity is consideration of the relationship conceived to obtain between church and Kingdom. Roman Catholic theology of yesteryear largely identified the kingdom of God with the church. You might call this, if you took a good run at it, an "ecclesiocentric realized eschatology." But we must recognize that the historic Protestant churches also tended to identify the Kingdom with the church. I remember the duplex offering envelope

through which I was socialized into good stewardship as a youth in the church. On the left was a pocket for contributions to local church expenses and on the right a pocket for what in those days was called the Mission and Maintenance Fund of the United Church. Printed on the pocket: "For the Extension of God's Kingdom." In the nineteen-fifties, the United Church was putting up a new church building, a new Christian Education building or a new manse every week. Apparently we did not doubt that if the church grew, then God's kingdom also grew.

I currently serve on Reformed/RC International Dialogue, a joint commission of the World Alliance of Reformed Churches and the Catholic Church. A prior round of this dialogue issued a report entitled, *Toward a Common Understanding of the Church.* In it the dialogue partners agreed that the church is both c*reatura verbi* and *sacramentum gratiae.* It is a creation of the Word (the typically Reformed understanding), since the church comes into being through response to God's self-revelation. It is also a sacrament of grace (the typically Catholic understanding), since it is the primary instrument through which God offers salvation to the world and the means of grace to believers. To understand the nature of the church is first of all to recognize that its existence and mandate in the world are ordained by God. It is not, in the parlance of our day, a voluntary organization.

The theme of the present round of Reformed/Roman Catholic dialogue is "The Church as Common Witness to the Kingdom of God." Reformed and Roman Catholic agree that the church is a sign and instrument of the Kingdom of God and also that it offers, by God's grace, a foretaste of the Kingdom banquet. To say that the church is sign and instrument of the kingdom of God is to acknowledge the priority of the Kingdom as the intended goal of creation and human history. Reformed folk might also go so far as to say that the Kingdom serves as a principle of critique of the church. If the church is sign, instrument and foretaste of the Kingdom, then its faithfulness as a community of the redeemed must be assessed in the light of Kingdom promises and experience. The Kingdom is also a principle of action, and so it is both a gift and a task. We already enjoy something of its blessedness but we are called to pursue directions that will result in our own lives and that of our world being more fully shaped by its reality.

The kingdom of God thus functions as a dynamic encouragement in the life of the church. This insight is a complement to the report presented by the North American section of the World Council of Churches' Montreal Conference on Faith and Order (1963):

> Just as the Church is an activity and a life in which nature and mission are inseparable, and in which being and act are never to be set in opposition so also the Church is inseparably both event and institution. By "event" we mean here the dynamic energizing by Christ and the Spirit in the Church, the spontaneous quality of human response, and the "processive" character of the community's life in grace. By "institution" we mean the established

relationships and patterns of historical and social order, stable forms and definite structures.[95]

The "event" character of the church only becomes visible when it becomes more fully in deed what it already is by divine institution and calling; and thus becomes more persuasively sign and instrument of God's reign. Hendrik Kraemer once observed that, "Strictly speaking, one ought to say that the Church is always in a state of crisis and that its greatest shortcoming is that it is only occasionally aware of it." This crisis arises out of "the abiding tension between its essential nature and its empirical condition." The essential nature of the church is its divine-human reality; yet it enters and must live in the world as an empirical human institution. What makes for the church's abiding crisis is its inattentive accommodation to an imperfect and sinful world. It forgets, or fails to take seriously, that its own being is rooted in a new divine order and that it is called to constant witness and opposition to the existing world order.[96] From this perspective, the problem is not that the church has failed to orient itself to the world sufficiently, but that the church does not take this institution and calling seriously enough to make a difference in the world.

Luther and Barth both stressed the event-character of the church with reference to local congregations.[97] Indeed, Luther wished it possible simply to replace the word "church" with "congregation" in the Christian lexicon. It is in the gathered local community that there either comes into being, or does not come into being, a relationship among the members worthy of "the body of Christ." Here, according to the Reformers' criteria for a true church, the Word of life is preached and the sacraments reverently shared, to the end that believers may be nurtured, strengthened and held in mutual accountability.

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[95] Quoted by Hendrikus Berkhof, *The Doctrine of the Holy Spirit* (Atlanta: John Knox, 1964), 60.

[96] *The Christian Message in a Non-Christian World* (New York: Harper&Row, 1938), 24f.

[97] Karl Barth, *Dogmatics in Outline* (New York: The Philosophical Library, --), 141-4. The Reformers' criteria for a true church clearly implies a congregational setting (and the renewing work of the Holy Spirit in its services and members). Yet the criteria are formal and give only a hint as to why congregational life is so important for understanding the church as event in the Reformed understanding. While vital congregational life may take several forms, when Reformed folk become members of the holy catholic church through faith confession and baptism before an assembled congregation, they also become members of that specific congregation and are so enrolled. They thus become part of a body that calls its own ordered ministers, determines its own annual budget for local and denominational purposes, expects each member to take a proportionate share in meeting the agreed budget, and elects representatives to share in the responsibilities of oversight at presbytery or district council. Members usually get invited to serve in various capacities in the life of the congregation -- on committees and boards, teaching Sunday School, planning for outreach ministry and so on. While local parishes of all churches have structures for lay leadership and participation, membership in Reformed congregations entails heightened commitment to worship and service in one specific community. And when, against all odds, it works -- when the preaching and liturgy, the pastoral leadership and lay involvement, the care of members one for another and for a wounded world all are united in a synergy of the Holy Spirit -- then one may say with Karl Barth that "the congregation is event."

The church is truly event only when it is eventful. Only when things happen -- when the church's worship and participation in Christ's ministry and mission results in individual lives and communities being opened up to new possibilities -- does the full implication of church as event come into focus.   When lives and communities experience rebirth, *then* one may speak convincingly about the Holy Spirit being the soul of the church.[98] In very practical terms, the degree to which congregations give signs of the presence of the Holy Spirit -- i.e., are lively, inviting, witnessing and mission-minded -- is crucial to the health and even the survival of many churches in the West.[99]

Of course we need critically informed definitions of the nature of the church to avoid falling prey to merely expedient strategems. But whether they are evangelical or mainline or Orthodox or Catholic definitions, having correct formulae won't matter if they do not issue in encouragement for the renewal of local parishes and congregations. The Beatles' plaintive tale of "Eleanor Rigby" evokes the image of a church lacking any transformative power. This woman's drab life proves to be as uneventful in death as in life, when even the church's ministration cannot strike any fire:

> Father Mackenzie, wiping the dirt from his hands
> as he walks from the grave –
> *No one was saved.*
> All the lonely people --
> where do they all belong?

"The Church is not worthy of the name if it is not a living and resourceful witness, concretely addressing people's needs."[100]

Sometimes mainline theologians speak of the church in a way that may appear to other Christians as reckless, if not disparaging. Another tendency is simply to leave the doctrine of the church in the corner of the scullery, an unrecognized Cinderella.

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[98] While Roman Catholics tend to emphasize the presence and work of the Holy Spirit as maintaining the church in fidelity, Reformed Christians tend to emphasize the way that the Holy Spirit brings challenge and newness. Thus one Reformed theologian writes: "The Holy Spirit brings new creaturely life that is stronger than sickness and even death itself. The Spirit makes possible new beginnings in the lives of people whose lives seem to be at a dead end. The Spirit brings new truth and guidance from God . . . when the Holy Spirit breaks in, old ways of thinking and living are left behind and new ways of thinking and living begin to take over. Old boring, oppressive, and dead social structures and religious institutions are transformed into new exciting, liberating ones." Shirley Guthrie, *Always Being Reformed; Faith for a Fragmented World* (Louisville: Westminster John Knox, 1996), 83.

[99] Raymond Fung, *The Isaiah Vision; An Ecumenical Strategy for Congregational Evangelism* (Geneva: WCC,1992), offers a compelling ecumenical model for congregational renewal.

[100] *Towards a Common Understanding of the Church,* 3.3.1, 117.

In the 1960s, Hans Hoekendijk's *The Church Inside Out* was bread to those hungry for a renewal of mission. His energizing slogan, "The church is a function of the apostolate,"[101] could have been rendered: "Mission isn't everything; it's the only thing." "In the last analysis the issue in the oikoumene is not unity and fellowship among the churches, but a united corporate witness of the Kingdom to the pagan oikoumene; unity, in order that the *world* may believe, and good works in order that *men* may praise your Father who is in heaven. The oikoumene, too, is nothing more than a function of the apostolate."[102] More recently, Jurgen Moltmann has said, "What we have to learn from [the younger, missionary churches] is not that the church 'has' a mission, but the very reverse: that the mission of Christ creates its own church. Mission does not come from the church; it is from mission and in the light of mission that the church has to be understood . . . The real point is not to spread the church but to spread the kingdom."[103] The 1984 report of the Anglican-Reformed International Commission states: "The unity of the Church is not simply an end in itself because the Church does not exist for itself but for the glory of God and as a sign, instrument and first-fruits of [God's] purpose to reconcile all things in heaven and earth through Christ."[104]

Such statements do not treat the church as dispensable, or as unworthy of the dignity of its institution and calling. Rather they challenge the church to become more fully what it is already in the election of God. With a certain rhetorical licence they magnify the true calling and foundation of the church through contrast with inadequate or distorting conceptions of them. Only faithful response in mission to the *oikoumene* and to Jesus Christ -- as calling and foundation, respectively, of the church -- can bestow on the church its dignity as "divine."

To come full circle, it occurs to me that parachurch agencies sometimes serve as goads to the churches. They exist to serve specialized ministries but they exist also because a sense of urgency drives some of us to lean more intentionally into the future that God wills for the world. "Holy impatience." Parachurch organizations themselves can become signs and instruments of the Kingdom, and offer foretaste of it. In this way, they represent both encouragement to the church and also a certain judgement: their existence may point to a deficit in the church's service of God's mission.

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[101] J. C. Hoekendijk, *The Church Inside Out* (Philadelphia: Westminster, 1966), 43.

[102] *Ibid.,* 44

[103] *The Church in the Power of the Holy Spirit: A Contribution to Messianic Ecclesiology,* (London: SCM, 1977), 10f. Moltmann notes the irony that in the seventeenth century Cardinal Bellarmine "reproached Protestant churches with not being true churches at all because they were not missionary churches." 8.

[104] *God's Reign and Our Unity; the Report of the Anglican-Reformed International Commission, 1981-1984* (London: SPCK and Edinburgh: Saint Andrew Press, 1984), 19. Despite this sentence and the title of the report, one would have to conclude that the concept of the universal reign of God in a new creation is not greatly thematized in this report.

[104] Robert Caspar, *Trying to Answer Questions* (Rome: *Pontificio Istituto di Studi Arabi e d'Islamistica,* 1989), 23.

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Of course, this twin dynamic of encouragement and judgment frequently enough plays itself out within the church body. The story of the people of God is littered with instances of prophetic figures who speak and act in ways that challenge and disturb the guardians of official religion. Jesus the radical preacher, the prophets of Israel (like Elijah, Hosea, Jeremiah) and the reformers of the church in the West (like Francis, Savonarola, Wesley, Rauschenbusch) come quickly to mind. Whom would you put on the list of those who, often vilified in life, ultimately are acclaimed as God's saints?

This leads me to wonder: if parachurch organizations can function as signs and instruments of the Kingdom, then perhaps there are other movements, erroneously perceived to be merely "secular," that also serve as pointers to, and foretaste of, the coming Kingdom. What do we make of various movements for human dignity that illumined the last century and pushed our imaginations toward Kingdom consciousness and transformation? What shall we make of generators of hope like Mahatma Gandhi, Martin Luther King, Nelson Mandela, Mikhail Gorbachov? With all the imperfection attached to human movements, is there a sense in which those led by these men served God's own world-mending work?

Such movements may also be parachurch phenomena, functioning alongside the church in bearing testimony to the coming reign of the One who is God of all.

We have an enduing discussion at Emmanuel College about the degree to which the church and the church's needs should influence our life. It takes the form of the question, Are we a seminary or a university faculty of divinity? The simple and obvious answer is that the College is both and that we should be living in a constructive tension between serving the standards of the university and the needs of the church. Clearly we are not a church, but we are a learning community that takes Christian faith as a presupposition of our intellectual activity and that gathers regularly to praise and pray. If one were looking for a single word denoting our calling in relation to the church, might it be *parachurch*?

And what of councils of churches, like the Canadian Council of Churches, the World Council of Churches, the Evangelical Fellowship of Canada, and the World Evangelical Association? Or local ministerials? Are these organizations also not *parachurch*? In short, I believe that the category of parachurch could be conceived very broadly as enfolding organizations and movements that seek to proclaim the Kingdom in ministries ultimately accountable to the church.

Roman Catholic missioner Robert Caspar observes that Christ came to call us out of selfishness and pride, and to open ourselves to God. "This is what the gospel calls conversion to the Kingdom of God." Extrapolating from *Lumen Gentium* and *Gaudium et Spes,* he says: "The church, the communion of those who believe in Jesus Christ, has as mission, not directly to spread herself out until she embraces all men,

but to bear this message of personal conversion to the world, to be the leaven (the *sacrament*) of *conversion to the Kingdom* . . . ."[105]

In so far as voluntary agencies and institutions embrace the adventure of conversion to the kingdom of God, they are deserving of what I believe is an honourable epithet -- parachurch.

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[105] Robert Caspar, *Trying to Answer Questions* (Rome: *Pontificio Istituto di Studi Arabi e d'Islamistica,* 1989), 23.

RESPONSE - ROMAN CATHOLIC: MICHAEL ATTRIDGE

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Michael is active in ecumenism, locally as a member of the Roman Catholic Archdiocesan Ecumenical and Interfaith Commission, and nationally as a member of the Roman Catholic/United Church of Canada dialogue. In January 2007, he presented a paper on contemporary issues, debates, and challenges in ecclesiology in Canada at a first international ecclesiology conference in the United Kingdom. His current research project is a study of the impact of the Second Vatican Council on the Roman Catholic Church in Canada, its relations with other Canadian churches, and Canadian society.

"A Response to John Pellowe and the Place of Independent, Organized Ministry from a Roman Catholic Perspective"

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I. Introduction:

I begin with a sincere word of thanks to Mr. John Pellowe and his co-organizers of this event. I know the amount of work that goes into coordinating speakers' schedules, working through the logistics for travel, parking, meals etc., and big task of advertising and promoting an event such as this.

I am also grateful for the invitation to participate today. I see my participation as threefold: first to engage John's fine work, which I understand [is intended - JP] to be the theological chapter of his doctoral dissertation; second, to speak about how I, as a Roman Catholic theologian, see the place of "so-called" independent, organized ministry in relation to the theology of local church (my theology of the 'local church' will be from a Roman Catholic perspective); and third, to be a part of a broader conversation with my colleagues here from other Christian churches.

My comments today are my own. I am a practising, lay Roman Catholic who teaches theology at the Faculty of Theology, University of St. Michael's College. I am trained in historical and systematic theology but I don't make any claim to represent the official teaching office of the Roman Catholic Church, known as the 'magisterium'. When I speak, shortly, about Catholic ecclesiology and the place of ministry within it, I draw on the documents of the Second Vatican Council, which is an area of expertise for me. While I quote and refer to these documents, ultimately, I do so through my own 'eyes' and with no pretense of offering the 'official' interpretation.

II: Response to John Pellowe's Paper Entitled: "The Place of Independent, Organized Ministry in Relation to the Local Church" (Draft: January 7, 2007).

i) Affirmations:

I agree with much of John Pellowe's paper especially in its overall trajectory and in the priority given to God. As he describes in his first chapter, the People of God can only understand their mission in light of the God's mission. The mission of the People of God is a continuation of the mission given by God to the people of Israel. This mission is a participation in God's kingdom, which is here and now, and yet, still hidden, not fully realized. Our mission as Christians is to proclaim through word and deed the Gospel of salvation, Jesus Christ. In so doing, we help to realize more fully the kingdom of God on earth. We receive the gifts of the Spirit in order to

minister in the world and build this kingdom. In short, there is much indeed that unites Pellowe and me in his paper and I am grateful for a chance to respond to it. I could spend the next twenty minutes enumerating and expanding on the commonalities between Pellowe's theology and my own theology, however this is not what I've been asked to do. Instead I now offer some points for further consideration, formulated from my own theological training as a Catholic.

ii) Points for Consideration and Further Discussion:

    a) Catholic theology would speak both of God's 'mission' and the missions of the persons of the Triune God

    Pellowe speaks of God's mission in the singular. This mission, he says, "is to restore right relationships between [God] and humanity and right relationships between people so that all can enjoy the world he created."[106] Catholic theology, I believe, would agree with this but would also want to draw particular attention to the missions of the Son and the Spirit within God's divine plan. It would say that the Son came on mission from his Father. According to Ephesians, God "chose us in Christ before the foundation of the world to be holy and blameless before him in love. He destined us for adoption as his children through Jesus Christ… in [Christ] we have redemption through his blood, the forgiveness of our trespasses…[God] has made known to us the mystery of his will, according to his good pleasure that he set forth in Christ as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth."[107] When the Son's work was done, the Father sent the Holy Spirit (Jn. 14.26) on the day of Pentecost to continually sanctify God's Church so that all believers would have access to the Father through Christ in the one Spirit (Eph. 2.18).

    The ongoing mission of the Holy Spirit within the Church is manifoldly expressed.
The Spirit dwells in the Church and in the hearts of the faithful as in a temple (see also 1 Cor. 3.16; 6.19). In them, the Spirit intercedes and bears witness to the fact that they are adopted children (see also Gal. 4.6; Rom. 8.15-16 and 26). The Spirit guides the Church into the fullness of truth (see also Jn. 16.13) and gives it a unity of fellowship and service. The spirit furnishes and directs the Church with a variety of gifts to carry out its mission (see also Eph. 4.11-12; 1 Cor. 12.4; Gal. 5.22). Through the power of the Gospel, the Spirit makes the Church grow, perpetually renews it, and is leading it to perfect union with Christ. The Spirit, together with the Church, both say to the Lord Jesus "Come!" (see also Rev. 22.17).

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[106] John Pellowe, "The Place of Independent, Organized Ministry in Relation to the Local Church," (January 7, 2007 draft of D.Min diss., Gordon-Conwell Theological Seminary, 2007), 9.
[107] Eph. 1.4-10.

The reason it is important to highlight the missions of the Son and the Spirit, other than the fact that they are revealed according to the Scriptures, is that they remind us that our mission as the Church is a continuation of the work of Christ, animated by the Spirit. It is not just a participation in the mission of God, but also in the missions of persons of the Triune God, Father, Son, and Spirit. Recalling the mission of the Son helps us to focus on the words and deeds of our ministry. Attending to the mission of the Spirit reminds us that God is here, now, with us at all times animating our ministry, calling us to greater unity.

b) Catholic theology would speak of both the Church as the 'People of God' and as a 'Mystery'

Pellowe says, in Section 2.2, that "the People of God and the Church are one and the same."[108] And although he agrees with Avery Dulles and Paul Minear that there are other images and models of Church (Minear: 'new creation', 'fellowship in faith', 'body of Christ'; Dulles: 'institution', 'sacrament', 'herald', 'servant', 'community of disciples') Pellowe ultimately holds that these models are secondary. He says: "no other image rivals the 'People of God' image for understanding the identity and mission of the Church." For Pellowe "Minear and Dulles are absolutely correct that multiple (secondary) images and models are required to get a fuller understanding of the Church in its life and practice, but 'People of God' must be primary."

Catholic theology would say that there are two equally important ways of understanding the Church. One of them is indeed the "People of God" and a description of it would closely follow Pellowe's description. The other way is as a 'mystery.' The first two chapters of the Catholic Church's 1964 theological document on the Church, promulgated by the Second Vatican Council and still considered the authoritative teaching, were entitled, respectively, "The Mystery of the Church" and the "People of God."[109] The first chapter speaks of the Church as originating in the Triune God, as God's eternal plan of salvation from the beginning. The word "mystery" in the title is to be understood in the same way as the Greek equivalent "*musterion*", that is, something that is hidden to us at the present time but will be fully revealed in the future. Calling the Church a 'mystery' is to recognize that at the present time this eternal plan of salvation can not be fully captured by human thought or language. Pope Paul VI said: "The Church is a mystery. It is a reality imbued with the hidden presence of God. It lies, therefore, within the very nature of the Church to be always open to new and greater exploration."[110] Since the Church is a mystery, it cannot be exhaustively defined. Its nature is best communicated through biblical metaphors. Vatican II enumerates more than a dozen biblical images to illustrate

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[108] Pellowe, "Ministry in the Local Church," 9.
[109] See also "Dogmatic Constitution on the Church," *Lumen gentium* chs. 1 and 2.
[110] Pope Paul VI, "Opening Allocution of the Second Session of Vatican II," (Sept. 29, 1963).

this:[111] Church is a sheepfold (Jn. 10.1-10); a flock which God shepherds (Is. 40.11; Ez. 34.11ff); a tract of land to be cultivated (1 Cor. 3.9); the branches of the true Vine (Mt. 21.33-43); Is. 5.1ff); the edifice of God ((1 Cor. 3.9); house of God (1 Tim. 3.15); household of God in the Spirit (Eph 2.19-22); dwelling place of God among people (Rev. 21.3); a holy temple; living stones (1 Pet. 2.5); that Jerusalem from above called our Mother (Gal.4.26; Rev. 12.17); spotless spouse of the spotless lamb (Rev. 19.7; 21.2 and 9; 22.17); journeying in a foreign land away from her Lord (see also 2 Cor.5.6) regarding herself in exile; hidden with Christ in God until she appears in glory with her Spouse (Col. 3.1-4); and the body of Christ (1 Cor.).

The second chapter of the Council's document then speaks of that mystery as visible in history as a people gathered by God. "It pleased God, to make people holy and save them… by making them into a single people [who] acknowledges him in truth and serves him in holiness. He chose the race of Israel… and set up a covenant… all these things were done by way of preparation [for] that new and perfect covenant which was to be ratified in Christ…Christ instituted this new covenant…in his blood by calling together a people made up of Jew and Gentile, making them one… in the Spirit. This was to be the new People of God.

Traditional Catholic theology would tend to order these two in accordance with salvation history so that the Church as the mystical body would come before the historical reality of the People of God. But it must be said that in Catholic theology these are really two sides of the same coin, two complementary dimensions of the same reality. A plan of salvation makes no sense without a People of God and the People of God lose their identity without an origin and a destiny in God. The link between the two is Christ, the incarnate God who is fully divine and fully human. He reveals to humanity, God's eternal plan and he gathers them into one people. Through Christ there is a seamless flow from the Church as mystery to the gathering of the people of God.

With this in mind, I would not immediately agree with Pellowe's statement that "our identity as Christians is so tied in to God's mission that we can only define our identity in terms of his mission."[112] I would want to situate the Church as a mystery in a position *before* speaking of the missions of the persons of the Triune God. From this would follow our mission, and from that would then follow the historical reality of the Church as the People of God. In this framework, ontological *identity* would come first, at least from the eschatological perspective of our destiny, as found in Ephesians: "[God] has made known to us… a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth." Our *identity* then is that we are called to be one with God, in Christ. Following this, from God's mission and from our mission, we know *what* we are called to. This 'what' can then, in turn, help us to know more clearly our identity as God's people on earth. In other words, I

would say that the sequence has to be: 'identity', 'mission', 'identity'; not 'mission', 'identity' as Pellowe structures it.

There are other points that I could raise if time allowed, but they are not as central to today's topic.[113] Since my participation today is not just a response to Pellowe's paper, I now address the place of independent, organized ministry in relation to the local church from the perspective of a Roman Catholic.

III: The Place of Independent, Organized Ministry in Relation to the Local Church: A Roman Catholic Perspective.

The foregoing points raised in relation to Pellowe's paper have already begun to sketch out, in brief, the foundation of Catholic ecclesiology. The Church is God's eternal plan of salvation. In Catholic theology this has most often been described using Paul's image of the Body of Christ found in First Corinthians. This Church, headed by Christ, is: One, Holy, Catholic, and Apostolic. Entrance is through Baptism. And through the Lord's Supper, members are taken up into Christ's body and brought into communion with God and with one another. The People of God is the historical reality of those who have received baptism, and who, continually strengthened by the grace of God, participate in God's mission and journey towards the new and eternal Jerusalem.

The body of Christ is both invisible and visible.[114] In addition to being a community of faith, hope, and love brought together in Christ, Catholic theology teaches that the body has a visible structure. The analogy here, which Vatican II calls an "excellent analogy", is Christ. In the same way that Christ is fully divine, and in that sense hidden as a mystery, and fully human and in that sense visible and structured, so too is the Church invisible and visible. The visible Church is constituted and organized in the world as an agency. This Church, Vatican II teaches, 'subsists' in the Roman Catholic Church, but is not restricted only to the Roman Catholic Church. It is also found in other Christian churches wherever holiness and truth may be found. This, incidentally, for Catholics is the theological starting point for ecumenism.

The visible Church is the People of God. Through Baptism, Christ consecrates his followers to share in his triple office as "priest, prophet, and king".[115] As sharers in his priesthood, we are to give praise and thanksgiving to God; as sharers in his prophetic office we are to proclaim, through a life of faith and charity, the Gospel of salvation; and as sharers in his kingly office we are called, as citizens of every race, to

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[113] At the top of the list, I would address Pellowe's understanding of the 'marks' of the Church as 'one, holy, catholic, and apostolic'. For Catholics, these are not historical considerations pertaining first of all to the People of God. They are marks of the mystical body of Christ. Second I would expand on the importance of the eschatological dimension of the Church, which is the fullfillment of the People of God.

[114] *Lumen gentium*, 8.

[115] *Ibid.*, 10-13.

gather together as one. From this one priesthood of Christ through Baptism, Catholic theology then distinguishes between the common priesthood of all faithful and the hierarchical priesthood. It is in this distinction that the visible structure of the Church will take on further definition, and the theology of the local church emerges with greater clarity.

The one People of God is structured into a three-fold hierarchy and into the laity. The hierarchy are bishops, priests and deacons and the laity are those who are not ordained to the hierarchical priesthood, but through their common priesthood are ordered to the transformation of the world through their daily lives. The universal church is organized into dioceses spread throughout the world.[116] These dioceses are also called 'particular' or 'local' churches. In each local church is a bishop who is that church's visible centre and foundation of unity. The bishop's responsibility is to spiritually care for the people in his diocese. This is done with the assistance of his ordained priests and deacons. This 'local' church is truly the Church of Christ, and is especially visible when the bishop, his priests, deacons and all the faithful gather around the altar. This though is not the universal church. The universal church is the communion of local churches, through the communion of the local bishops with one another, who together form a college. There is a current debate in Catholic theology as to whether the local church or the universal church has priorty. The debate will not be resolved soon.

Ministry in Catholic theology is always a participation in God's mission. In the theology of the local church, the hierarchy (bishops, priests, and deacons) and the faithful through their common baptism participate in different though complementary ways in God's one mission. The role of the local hierarchy is primarily spiritual leadership. The role of the lay person is to engage in the world and order it according to God's eternal plan. Vatican II says that the laity "live in the world, that is, in each and in all of the secular professions and occupations… they are called there by God… and being led by the spirit of the gospel they can work for the sanctification of the world from within… in this way they can make Christ known to others."[117] The hierarchical priesthood knows that they themselves were not meant by Christ to shoulder alone the entire saving mission of God. Instead they must recognize the talents, services and charismatic gifts of the laity so that everyone according to his/her own proper roles may cooperate with one heart.[118]

In his paper, Pellowe points to the presence of 'lay ecclesial movements' in the Archdiocese of Toronto as an example of independent, organized ministry. The actual number of these movements may in fact change daily. Pellowe's sources tell him that there are more than two hundred. Other sources have said that the number is closer to three hundred.[119] In the Catholic Archdiocese of Toronto, one of the auxillary bishops

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[116] The following can be found in *Lumen gentium*, 18-27.
[117] *Lumen gentium*, 31.
[118] *Ibid.*, 30.
[119] I have done some research on these movements and the bishop responsible for them has said the number is somewhere between 265 and 280.

has as one of his responsibilities the task of keeping track of these various ministry groups. One of the reasons he does so is simply to know what kinds of ministry and activity these groups are doing. The hierarchy is not interested *prima facie* in controlling them. It simply wants to know what ministry is going on in the name of the Catholic Church in the local diocese. An advantage of knowing what the groups are doing is that they can be aware of each other and perhaps can pool their resources. As Pellowe rightly notes "Collaboration gives far greater results than does working alone."[120] Incidentally, not all of them are indigenous to Toronto. Many of them have counterparts in other places in the world. The Sant' Egidio and Foccolare movements would be examples. Regardless though of whether they are indigenous to Toronto or not, I would argue that they are not at all ecclesiologically independent of the local Catholic Church.

The Catholic Church has a very long history of religious orders, congregations, societies, etc., communities of men and women who live out the diversity of charisms in a variety of ways. Some examples would include: Benedictines, Augustinians, Dominicans, Franciscans, Jesuits, the Congregations of St. Basil, and St. Joseph, the Oblates of St. Francis de Sales, etc. All of them though would fit into the ecclesiological structure of the Church.

The lay ecclesial movements or what is sometimes called 'the new evangelization' are no different. They are viewed as contemporary expressions/ manifestations of the Holy Spirit for the building up of the Church today. In many cases they are parishioners at local Catholic parishes who gather for a common purpose, e.g. for prayer or some form of social action. They continue to live at home with their spouses and children and are still considered laity in the diocese. Their apostolate or ministry is, as described earlier, sanctifying the world in order to make Christ known. In other cases they live together in community. The Marie Jeunesse in Quebec would be an example. These are lay people who live together, but work in the world in everyday jobs. They live, and pray and eat their meals together and pool their financial resources. In the workplace they witness daily to the presence of Christ in both large and small ways. However, they are still considered Catholic laity and their ministry is not at all independent of the local church. Their ministry is an expression of the rich diversity of charisms given to the local church.

As I say, these groups are not independent of the local church. When a bishop is responsible for identifying them and staying in contact with them it is for the purpose of strengthening the unity of the church. As a matter of principle, the hierarchy tends towards inclusion.

There is though another reason why bishops want to know what is going on in a diocese in the name of the Catholic Church. Sometimes the actions of one of these groups are not consistent with Catholic teaching and this can lead to a

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[120] Pellowe, "Ministry in the Local Church," 2.

misunderstanding of the Catholic Church. A clear and recent example is the Quebec Catholic group known as the "Army of Mary". In 2001, the Canadian Conference of Catholic Bishops issued a doctrinal note stating that this group can "no longer represent itself as truly Catholic" since "it's leaders teach a doctrine that is contrary to that of the Catholic Church" on fundamental points.[121] Whether this group continues to preform legitimate Christian ministry is a question that would need to be examined theologically. Regardless, the Catholic Church would now consider the group as an independent, organization outside of the local church.[122]

Before concluding, I want to reflect for a moment on some groups other than the 'lay ecclesial movements' cited by Pellowe. In many local dioceses around the world there are Catholic educational, health care, and social service organizations. My own university, St. Michael's College, as well as St. Joseph's hospital on the Queensway, and Catholic Social Services are just a few examples here in Toronto. Even though the lines connecting the organizations to the church are not always neat, tidy and straightforward, all of them are under the structure of the local church and are not considered independent organizations. When it comes to organizations that consider themselves 'Catholic' the answer is straightforward.

I suspect that for the Catholic Church an independent, organized ministry would either be one in which some Catholic faithful would be a part of, but the organization itself does not carry the name Catholic, or no Catholics are involved in but the organization itself is doing the work of Christian ministry. In these cases, although the organization is not part of the local Catholic Church, Catholic theology would say in accordance with its ecclesiology that as long as elements of God's

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[121] Canadian Conference of Catholic Bishops, "Doctrinal Note of the Catholic Bishops of Canada Concerning the Army of Mary," http://www.cccb.ca/site/Files/armyofmary.html#N_4_ (accessed: January 27, 2007). Two of those points are important to recall here. First, the group claimed to have access to private revelation. Of course the Catholic Church holds that God can reveal himself in whatever way he chooses. The Holy Spirit can act upon the Church through any of its members. Roman Catholic theology, though, maintains that any private revelations would always pertain to *how* Christians ought to apply the message of the Gospel in a particular historical situation. Private revelations would not disclose new doctrine. In holding this view, Catholic theology is interpreting 1 Timothy 14.[121] The Army of Mary claimed new doctrines through private revelation. Second, and closely related to the first point, the group claimed certain things about the place of Mary in God's plan of redemption that were clearly contrary to the teaching of the Catholic Church. The group claimed that Mary is reincarnated and dwells in persons who receive private revelations from her. This is not what the Catholic Church teaches. It would also have people believe that Mary is co-eternal with the Triune God. This is also patently contrary to Catholic teaching, which believes that Mary maintains a special place in the Church because of her 'yes' to God, but *she* is not God and can never be worshipped.

[122] Therefore, when the local bishop is interested in knowing what is going on in his diocese there is always the pastoral concern that some group calling itself 'Catholic' is not in fact acting and teaching in a manner consistent with the Catholic Church. The effect of this is twofold: it could lead faithful Catholics in the diocese to act in a way that is wrong (e.g. in the situation cited here Catholics could wrongly believe that it is okay to worship Mary), and second, it could confuse non-Catholics about what the Catholic Church actually teaches.

holiness and truth are present, the Church of Christ is also present and the body of Christ is truly at work transforming the world.

In conclusion, I want to say that in my judgement one of the most important considerations in this whole discussion stems from a statement that Pellowe makes regarding the parameters of his project. He says that his "study touches on some issues that are subject to great debate, such as ecclesiology. The intent is not to resolve the debates, but to find a solution that might be acceptable to all." I would argue that in fact at the heart of the question of how to situate independent, organized ministry, is the difference in the way in which churches understand Church (capital 'C') and themselves as 'church'. In other words the problem is that there is no common ecclesiology. In this respect I refer people to the very fine work undertaken in the last decade by the World Council of Churches, Commission on Faith and Order, in developing a common ecclesiology. I would say that only once a common ecclesiology is in place can we adequately deal, theologically and practically, with independent, organized ministry. Under a common ecclesiology the churches might be better equipped with a unified vision and vocabulary to agree which ministries are in fact ministries and there may no longer be anything called 'independent' or 'parachurch' ministry. Further, the churches might be better enabled to distinguish between that which is ministry and that which is the action of a Christian in the world. Thomas O'Meara, whom Pellowe quotes in his paper to provide a definition of ministry says: "activities such as teaching French, being a bookkeeper, and farming are not Christian ministry. They are the vocations and professions of Christians and as such are good and holy… When everything is ministry, ministry fades away."[123] When it comes to the actions of Christians, we need to distinguish between that which is ministry and that which is Christian life. A common understanding of Church would go a long way to helping us with that. However, without such an ecclesiology we will remain with the question of how to situate so-called independent, organized ministry.

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[123] Thomas O'Meara, *Theology of Ministry*, Completely Revised Edition, (New York: Paulist, 1999): 190.

RESPONSE - ORTHODOX: SPENCER ESTABROOKS

Spencer Estabrooks is Director of St. Arseny Orthodox Christian Theological Institute in Winnipeg and is editor-in-chief of the on-line *Canadian Journal of Orthodox Christianity*, which is published by the Institute.

The St. Arseny Institute has recently affiliated with the Faculty of Theology at the University of Winnipeg. The institute serves the Archdiocese of Canada of The Orthodox Church in America.

Spencer has completed most of the work for a Ph.D. in Religious Studies at McMaster University in Hamilton on Western Religious Thought and East Indian Philosophy.

Besides having been a Presbyterian minister, Spencer has a long history of involvement in Inter-Varsity Christian Fellowship including five years on staff in Ottawa, and several years in supervision of staff. In the past Spencer has been an initiator in establishing Anabaptist-leaning, but cross-denominational, house churches in Ottawa and Hamilton, and a major church-community with much shared-living in Winnipeg.

Fifteen years ago, Mr. Estabrooks entered the Orthodox Church and is a member of St. George Orthodox parish in Winnipeg.

An Orthodox Perspective on Trinity, Ecclesiology, and Missiology, as a Context Within Which to Consider Independent Ministries

Spencer Estabrooks
Director of St. Arseny Orthodox Christian Theological Institute - Winnipeg

The Issue

Thank you to John Pellowe for the honour of his invitation and the opportunity to share with you and learn around a very significant topic for all who bear the name of Jesus Christ, particularly in this country. The theoretical and theological issues which John, very courageously and with much effort, has set himself to engage, are precipitated by a very practical reality which affects us all, and affects Christian witness in the world.

Focus Within Evangelical Protestantism

I understand the topic being studied by John to be primarily an issue arising within and most immediately related to, what I shall call "independent evangelical Protestantism," as John himself has suggested. However, as John has also indicated, the relationship of independent "para-church" groups, which latter appear to have multiplied very dramatically over the relatively recent past, impacts in various ways, whether positive or negative, all of those who call themselves Christians.

Positive Approach

The focus which has been chosen by John as I understand, is to find a positive framework within which to understand and affirm diversity, with a view to avoiding the tensions which have sometimes arisen in the past between independent ministry groups and local churches, and to make a positive contribution to common efforts toward the salvation of the world through the work and message of our Lord and God and Saviour Jesus Christ.

This positive approach, which John has taken, is also expressive of a significant turn in recent years, which he has identified, toward taking a more positive view of relations between independent ministry groups and local churches. By and large John has not chosen to identify or explore the areas where conflicts or tensions have arisen or might arise, and I support this approach. I would guess some of these might be the following: competition for personnel and financial resources within the same limited Christian base; overlap in some spheres of activity such as worship and discipleship; significant lack of accountability to churches or to other Christian bodies, on the part of independent para-church groups, and perhaps also of some local churches; confusion as to the location of primary loyalty, commitment and spiritual nurture; unique emphases or even conflicts in statements of belief; and not enough clear and appropriate means for mutual benefit and co-operation (e.g. churches blessing, or seconding, resources for work in independent ministry groups, or independent

ministry groups linking converts or independent Christians to a permanent parish or local church). Many independent ministry groups do much teaching regarding the faith, espouse certain notions of church order and authority, take specific moral stances, and have defining statements of faith. Rather than focus on who is right or what the ecclesiological status of para-church and local church might be in relation to Church with a capital C, John is seeking for a broader understanding, especially within independent evangelicalism, of the Church and of its mission. He wants to find support for, and better understanding of, a positive relationship between independent ministry and local churches, in a broader conception of the Church which might include both parties, rather than assuming competition between them. Besides ecclesiology John has put forward the view that a focus on the diversity-in-unity of the Trinity and the Spirit's working in the Church and mission, may provide fresh light on the issue which he has identified and lend support to individual initiative in ministry. In confining the issue largely within the independent evangelical Protestant sphere, John avoids the serious problems raised by major differences in theology, ecclesiology and practice, for example, between evangelical Protestantism and "liberal" Protestantism, Roman Catholicism, and Orthodoxy, which would make it very difficult to find common ground. Since many independent ministry groups are within the evangelical Protestant theological spectrum, John's approach is a reasonable one, working largely within a certain theological consensus, however vulnerable at points it might be. However, he has also invited reflections from Christian traditions outside the evangelical Protestant community, which might provide insights overlooked within his own circles.

A Positive Orthodox Contribution

Also, avoiding a focus on negative consequences of the multiplication of independent organizations, and independent Protestant bodies from an Orthodox perspective, I want to present a positive Orthodox stance. I would suggest that Protestant groups, and later (at least outside of Quebec), Roman Catholic initiatives, have pioneered in Canada many ministries of outreach and compassion, whether in dependence on a denominational church body, or independently. The Orthodox Church, as a more recent presence in this country, can be grateful for, and learn much from, these endeavours and rejoice in much good which has been done, and in the exaltation of the name of Jesus Christ. In Winnipeg the Orthodox churches joined together in building one of the houses in a Habitat for Humanity project, finding a way to enter this partnership without controversy. Of course many Orthodox Christians provide donations to non-Orthodox Christian organizations doing charitable work in this country and around the world. To my knowledge there has been no major concern raised about this nor any deliberate effort to discourage it, though of course it could become an issue under certain circumstances and the Orthodox concern would be to foster ministries which fully express Orthodox teaching. Many other examples of engagement with various churches and agencies in Canada on the part of the Orthodox Church at the official level and also through its members, could be cited.

The point is that we affect one another if we bear the common name of Jesus Christ. The Orthodox Church cannot avoid identification with this reality, whether for good or ILL

However, though there are definitely direct ways in which the Orthodox church is affected by the existence of a very large number independent Christian agencies, as well as many local churches of varying beliefs and practices, I consider that my place in this forum as a guest from Orthodox Christianity is to provide some hopefully useful insights or perspectives and responses from the Orthodox Tradition, which otherwise might not occur to those more directly involved in the milieu and mindset of so-called independent "para-church" groups and independent evangelical Protestant churches.

Ecclesiology, Missiology and Theology as Key Areas Identified by John for Reflection

I shall respond to the major concerns with which John begins, those of Ecclesiology, Missiology and Theology (in particular the doctrine of the Trinity and the work of the Holy Spirit which John has singled out). It rejoices my Orthodox heart to see these matters so clearly identified, because they ring true as the essential ones to be addressed and I believe that they are all intimately connected with one another and should be seen together. John has done a real service in labouring so hard and diligently to bring these to the fore and to explore them at length in relation to the independent ministry/local church concern. From my perspective a fourth area for important consideration is worship. It might be included under ecclesiology, though John did not address it in his paper.

How Unity and Co-operation is Maintained Within Orthodox Christianity

Before looking at an Orthodox response to these theological issues I would point out one thing: the concern regarding independent ministries, and, I would add, the independent church phenomenon itself, is of course basically non-existent in the Orthodox Church. In the Orthodox Church, including the many self-governing, largely nationally-organized churches around the world (often called "local churches") there is unity of doctrine, worship, inter-communion, church-order, and all essential aspects of the Church's life and ministry. This reality has been lived and experienced for 2000 years from the time of the Apostles, though of course it has developed in great richness of expression in various times and places. Christ is head of this Church, present with her and in her midst as He promised: "lo, I am with you always, even to the end of the age." As He also promised the Apostles were led into all truth, and the Orthodox Church maintains this truth by the Holy Spirit, who constantly renews and corrects and perfects, all that enters into the Church.

Nothing is to be done on behalf of the Church or the Orthodox faith without the bishop's blessing, and under him, within the parish, the priests whom he ordains. Ministries are to be blessed and overseen by the bishop or overseen by the priest at the

bishop's direction. No bishop is to interfere in another bishop's diocese, and the bishops convene in council to direct the affairs of the whole Church.

With regard to St. Arseny Institute, both I and the Institute operate only with our Canadian bishop's blessing. To have a public, Canada-wide appeal for funds for the Institute, we ask the bishop's blessing, so that consideration can be given to our needs within the context of the needs of the Archdiocese and each parish, and so that we do not undermine funding needed at any level of the church. Also, we do not want just anyone or any cause, not authorized as a legitimate ministry by the Orthodox Church, to prey upon uninformed parishioners with a heart for helping those in need. A new mission parish began in Winnipeg recently. Laity took the initiative, sought the bishop's blessing to continue to meet as laity and to establish a mission station and the mission was placed under the oversight of the Dean of Manitoba. The Bishop has now blessed both a priest to undertake oversight and to establish a full church parish life, and blessed the name proposed for the mission parish. The emphasis on unity of faith and operation under the bishop is not to hold people in check, but to facilitate their ministry and contribution and to bless it, while avoiding departures from the faith and misguided efforts which might breach the Church's order, teaching, and mission.

These brief examples, which no doubt leave unanswered questions, must suffice in the time available. If one reads the fourth chapter of the Letter to the Ephesians, this is what I experience in the order established in the Orthodox Church, the building up of the whole church as one body, by each member doing its part, growing up into the fullness of the stature of the new humanity united in its Head, Jesus Christ. Rather than finding the spiritual authority in the Church to be a squelching of spiritual gifts in laity, I find it to lead to a wonderful symphony conducted by the Spirit, enabling the life of the Church to flourish, with each member playing its part. Nothing is done "outside of the church" or individually, or independently, but within the family of God. The bishop's blessing is the blessing of God (the bishop has no authority to bless anything on his own, but to be a means of Christ's blessing being given). This blessing gives spiritual empowerment through the Spirit.

Of course, things do not always operate this smoothly, but these illustrations indicate the basic ways in which oneness is expressed and maintained in the Orthodox Church, so that the many dichotomies expressed by John are not allowed to become polarized in the teaching, and usually, in the practice, of the Orthodox Church: that is, charismatic vs. institutional; clergy vs. laity; local church vs. denomination vs. Church with a capital C; individual and independent vs. corporate; liturgy and sacrament vs. ministry in the world.

The Holy Trinity as the Source of Unity, the Core of the Church's Life, and the Fountain of all Mission.

I have chosen Matthew 28:18-20, the Nicene Creed, and the icon of the Trinity by St. Andrei Rublev to address from an Orthodox perspective John's identification of ecclesiology, missiology and theology, in particular the Trinity and the work of the

Holy Spirit, as key themes in exploring the relationship between independent Christian ministries and the local church.

Jesus said to the apostles: "All authority in heaven and on earth has been given to me: go therefore and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe whatsoever I have commanded you. And lo, I am with you always, even to the end of the age (world)."

"Christ is in our midst" we say, as we greet one another in the Orthodox Church, and the response given is: "He is, and ever shall be." Jesus continues to do in the Church all that He did on earth. He does it in us and through us as the Church. We make disciples, catechumens, or learners of all of those who are drawn by the message concerning Jesus Christ, we exorcise them, and then we baptize them into the name of the Father, and of the Son, and of the Holy Spirit – one Name, three Persons. The name, as is clear in the Hebrew Scriptures and tradition, is an indication and expression of the reality which it bears. To be baptized into the name, is to be united with the living God, Father, Son and Holy Spirit.

The preposition usually translated as "in", is "eis" in Greek, meaning "into". It is not "en" which would be equivalent to our "in."[124] The Orthodox Church views baptism as a holy mystery, or in Western Christian terminology a sacrament. Thus, in one of his statements on this passage, St. Gregory of Nyssa (4th century) does not refer to "name" at all, but says "And so we are baptized as we were taught, into the Father, and the Son, and the Holy Spirit . . . ." [125] Thus we are baptized into the reality of the life of the Trinity. St. Gregory[126] and St. Basil the Great[127] both state that, as we are baptized into the Father, Son, and Holy Spirit, so also we make our confession of faith in the Father, the Son, and the Holy Spirit, and so also in our worship we glorify the Father, the Son, and the Holy Spirit.

Thus, everything in the Church must reflect this living reality within which the Church exists, and into which its members are incorporated. Everything in the Church flows from this source, and all that is spiritually accomplished and done in the Church and through her; for example, her worship and life and mission, is in fact, the continued work of Jesus Christ in the Holy Spirit, to the glory of the Father.

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[124] In a long list of uses of "eis" in Arndt and Gingrich's Greek-English Lexicon there is no example of "eis" giving the sense of "in" rather than "into."

[125] "To Heraklianos, a Heretic" (Letter 24) by Gregory of Nyssa, quoted in *The Father's Speak: St. Basil the Great, St. Gregory Nazianzus, St. Gregory of Nyssa* , translated by Georges Barrois (St. Vladimir's Seminary Press, 1986), p. 126.

[126] Ibid., p. 126.

[127] Ibid. p.137 "Copy of the Profession of Faith Submitted by Basil and Signed by Eustathios (Letter 125).

Christ's great commission continues: "teaching them to observe whatsoever I have commanded you", because baptism is only the beginning. Having our whole life conformed to Christ and transformed by Him in the Spirit, for communion with the Father, is the end goal of all mission. Complete sanctification and transformation in the Holy Spirit[128] is the purpose of salvation.

This existential experience of the Trinity first takes place in baptism, and is constantly renewed in the Eucharist, with a view to final full sanctification, in which we become ourselves manifestations of the love of the Holy Trinity through purification and the full and continuous work of the Holy Spirit within us.

As Leonid Ouspensky says:

> "Knowledge of the Trinity is not gained by external teaching, but by an inward, living experience of the Christian life. It is an existential experience of divine knowledge, of which testimonies are found in the lives of the saints and in patristic writings."[129]

The Nicene Creed is simply the baptismal formula, "in the name of the Father and of the Son and of the Holy Spirit," expanded in order to address heretical views which had arisen in the first three centuries of the Church' existence. It has a triune focus, Father, Son, and Holy Spirit, with an expansion of the part on the Son of God. There is, however a fourth part, "And I believe in one, holy, catholic, and apostolic Church" because the Church is a Divine/human reality -- it is the Body of Christ, and the Church lives in the Trinity and the Trinity lives within the Church. The Church *is* the mission of the Holy Trinity for the salvation of the world. The Church *is* the new humanity, the new creation, through participation in which all things are made new and transformed in the Triune God.

The icon which I have provided, often called an icon of the Holy Trinity, written by St. Andrei Rublev, in the 15th century, seems to me the best way to illustrate how diversity in unity is manifest in the Holy Trinity and in the ministry of the Spirit, as well as in the Church and the mission of the Church, which find their origin and goal in participation in the Life of the Holy Trinity. This icon may be seen as a picture of the Nicene Creed, in which the Church with her mission is an outcome of the mission of the Holy Trinity.

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[128] In Orthodox Tradition this goal of salvation is spoken of as deification or divinization. Salvation is not primary deliverance from guilt and judgement in some formal justification, but a communion in God which transfigures our whole being in divine light and in the resurrection in which the energies of God penetrate us, making us by grace to share in the divine powers and life which are God's by nature.

[129] Leonid Ouspensky, *Theology of the Icon,* vol. II (Crestwood, New York: St. Vladimir's Seminary Press, 1992), p. 399.

The visit of the three angels to Abraham[130] came to be understood in the tradition of the Church, as a manifestation of the Trinity, and this understanding became that of the Church. St. Andrei Rublev took a major step in reducing the historical features such as the figures of Abraham and Sarah, present in previous icons, and centered on the event as a revelation of the Holy Trinity through the angels, and on the feast provided by Sarah and Abraham as an image of the Eucharist. We cannot make icons of the Father or the Spirit, since they did not become incarnate, though we can of the Son because of His Incarnation. However, this is a pre-incarnate appearance, and though it seems indisputable to me that the angel on the left represents the Father, that in the middle - the Son, and the one on the right - the Holy Spirit (as we face the icon), nevertheless these are stylized angels, not images of the Persons of the Holy Trinity.
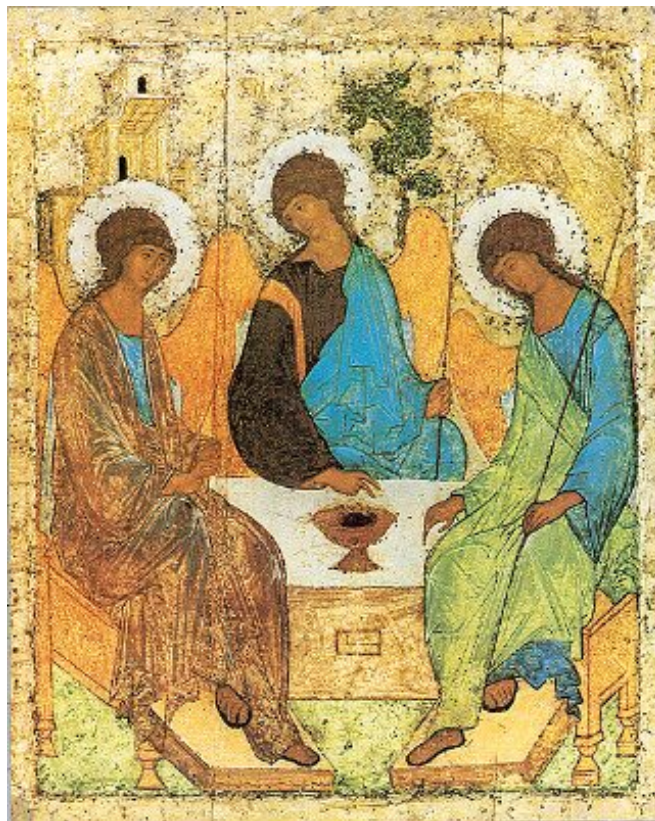
Regarding this icon Leonid Ouspensky, says:

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[130] This passage, understood in Judaism as a revelation of God, was treated by the early church as a visitation of the pre-incarnate Son of God, the central spokesperson of the three, with two angels, though the pronouns alternate between singular and plural. Earlier icons were called "The hospitality of Abraham". St. Augustine and St. Ambrose of Milan spoke of this event as a symbolic manifestation of the Trinity.

As to iconographic symbolism, this icon illustrates the fundamental ecclesiological thesis, that the Church is a revelation of the Father in the Son and the Holy Spirit. The edifice, the house of Abraham, above the angel of the first Person, is an image of the church. The oak of Mamre -- tree of life and wood of the cross, above the angel of the second person -- indicates the economy of the son of God. Lastly, above the angel of the third Person, there is a mountain, a symbol of the spiritual ascent. It may be added that the meaning of this icon centers on the eucharistic cup, the divine Meal.[131]

Thus, this icon is not only an icon of the Holy Trinity, but also an icon of the Eucharist. And if this is an icon of the Eucharist, it is also an icon of the Church which is constantly renewed and re-affirmed in its reality and existence by its offering of the Eucharist and participation in the Eucharist, according to the Orthodox Church.

Beginning at the bottom of the icon we see an entrance for the viewer between the feet of the first and third angels, which opens out into a chalice-shaped space between the three figures seated at the table/altar. Only by dying and rising with Jesus Christ, the Son of God, in baptism, can we enter into His way of life and reality, and through union with the Son, enter into relation with the Father as sons of God by grace. And only in the Spirit, who searches the deep things of God, can we know experientially, and participate in, the life of the Trinity, as is indicated by the hand of the third angel blessing those who enter into life in Christ.

The space between the three figures is in the shape of a chalice. I think that it is the space in which the Church exists. Dying to self and rising to new life in Christ, laying down our lives in baptism, is the only way we can enter the life of the Church and the life of the Holy Trinity. That is, we must be united with Christ in the offering of Himself which the Son of God makes. Each Eucharistic Liturgy we unite our offering of bread and wine and with it ourselves and one another and the whole world, in Christ, presenting it to the Father, asking Him to send the Holy Spirit upon it, making it the Body and Blood of Christ, by participation in which we become His Body on earth. Only by participation in Christ's death and resurrection and self-giving on behalf of the world, do we enter into His Sonship by adoption, and come to know the God and Father of all.

In the Orthodox Church, there are three sacraments or mysteries of entrance to the Church which have been retained and are administered at the time of being united with the Church. The first is Baptism, a dying and rising with Christ, an Easter event; the second is Chrismation, the seal of the gift of the Holy Spirit, which is a personal Pentecost for the new believer; and the third is Holy Communion, by which one enters into full communion with the God and Father of all, through the Son, in the Holy

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[131]Ibid., n.70, pp.399-400

Spirit. Baptism, Chrismation, and Eucharist are entered into together by the newly baptized. One cannot have communion with the Son without the Spirit, nor with the Son without the Father, nor with the Father without the Spirit. Chrismation, which is an anointing with special ointment[132] on forehead, eyes, ears, nose, lips, chest, hands and feet, is a continuation of the apostolic laying on of hands for the gift of the Holy Spirit. I believe that these three Holy Mysteries of incorporation into the Church are embodied in this icon.

Orthodox Church life begins within, exists within, and finds its goal in, the Holy Trinity. Everything is rooted in the life of the Holy Trinity, and unfolds from the Trinity. The Church participates in the life and mission of the Trinity. In the Church the world meets the Living God, and is drawn into His life, and is saved and transformed by the work of the Holy Trinity. The "Divine Liturgy", the central Eucharistic worship of the Orthodox Church is actually the work of the Holy Trinity, the outpouring of the life of the Trinity for the world. We enter into this Divine Liturgy which is depicted in the icon. The Gk. *leiturgia* means a service done on behalf of others or for the public good. We participate in the Divine Liturgy of the Holy Trinity by offering ourselves and one another and our whole life and the world through Christ, in the Spirit, to the Father. As the priest, with whom we are united in the offering, raises the chalice to heaven, he proclaims "Your own of your own we offer you, on behalf of all, and for all". Thus, with the other topics identified by John; that is, ecclesiology and mission, I would also include worship and say that all are expressed and understood within Orthodox Christianity, as participation in the life of the Trinity and as the work of the Trinity within the new humanity, the Body of Christ, and through it, in the world.

This icon shows that there is no independence within the Trinity or in the one Church. "There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:4-6). By observing the hands of the three angels, one can see that there is one will within the Holy Trinity, diversely manifested by each of the Persons. All three have the sceptre of authority and are turned to one another in perfect harmony and form a circle of unity by the incline of their bodies. On the viewer's left the Father ordains or originates our salvation, the Son accomplishes our salvation (notice his hand pointing to the chalice, recalling His words: "this is my Body and Blood"), and the Spirit completes or perfects our salvation, the hand pointing down toward the chalice, and toward the person entering the Church and the life of the Holy Trinity. As the Church Fathers repeatedly say, and as the Scriptures attest, all things come from the Father, through the Son, in the Holy Spirit, and all things return the opposite way in the Spirit, through the Son, to the Father, as one can see by the inclination of the heads of the figures.

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[132] This ointment is prepared by the leading bishop of a self-governing Orthodox Church.

So, if this is an icon of the Trinity, and of the Church which lives within the Trinity and within which the Trinity lives, it also is therefore also an icon of Holy Baptism (dying and rising with Christ, a personal Passover or Easter), and Holy Chrismation (that is, the seal of the gift of the Holy Spirit, a personal Pentecost) by which we enter the Church, the Body of Christ. And it is an icon of the Eucharist, of communion in the life of the Father, the Son, and the Holy Spirit. The Church thus is an icon, a manifestation of the Trinity, and the major means of the working of salvation by the Trinity in the world. So the Church must manifest the Trinity in her oneness and in her diversity in everything she is and does, in the perfect and harmonious order and cooperation of the Persons of the Holy Trinity who work in her to produce one heart and one mind, as St. Luke and St. Paul emphasize.

The icon is also an icon of the Ascension, as the Eucharistic liturgy each Sunday and Feast Day also is ascension to heaven. Fr. Alexander Schmemann emphasizes this in his writings, especially in His work *The Eucharist: Sacrament of the Kingdom.* Our humanity is seated in Christ in the heavenly places, and participates in the life of God. And we are to seek those things which are above, where Christ is, for our life is hidden with Christ in God.[133] To be united with Christ in communion with the Father in the Holy Spirit we must enter into His sacrificial and self-emptying love on behalf of the world.

The Final Goal of Mission

Our goal in mission must be the same as that of the Father, the Son, and the Holy Spirit, who carry out this mission in and through us, the Church. The immediate goal of mission is bringing the world by repentance back into communion with the Father, through the Son, in the Holy Spirit, with the final goal being that of full transfiguration of earthly life through penetration by the Life and Light and Love and Truth of God, beginning now, and being consummated finally in the resurrection of the body and eternal life in the Kingdom of God.

The work of Andrei Rublev is linked by various writers to a deep spiritual renewal which spread through the Slavic countries in the period previous to, and including the lifetime of the icon master. This movement has been called the Hesychastic Movement, which in its essence reaches back to the origins of Christianity. In relating this icon to St. Sergius in Russia, Ouspensky says:

> It is not by chance that it is precisely in the wake of St. Sergius of Radonezh, himself a "dwelling place of the Trinity" (troparion of the saint), that this image of the Old Testament Trinity is shown with a new fullness, a new vision and a new theological content in the icon of St. Andrei Rublev. The icon of the Old Testament Trinity links the beginning of Church in the Old Testament, the promise made to Abraham, to the moment at which the New Testament Church was founded. The beginning of divine revelation is joined to its

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[133] See Eph. 5:4-7; Philippians 3:8-11, 20-21; Col. 3:1-4.

consummation on the day of Pentecost, to the supreme revelation of the tri-hypostatic Divinity. It is precisely in this image that the "action of the Spirit" unfolded to Andrei the monk the meaning of the Old Testament revelation, a new vision of the Trinitarian life.[134]

Each Eucharistic celebration we enter into the 8th day, the new age of transfigured and eternal life. There is one Eucharist in heaven and there is one liturgy in the presence of the Holy Trinity. Whenever the Eucharist is celebrated on earth it is our ascension with our offering, in Christ, to the altar and throne of God in heaven, united with those who have departed. In this worship we exclaim in one voice with the heavenly hosts, "Holy, Holy, Holy". The Trinity lives within the Church, and works salvation in the world and in each of the Church's members by this constant flow in the life of the Trinity, and the outflow of this love into the world in its members and actions in the world. Every Liturgy is an ascent to the Kingdom of God, a participation in the reality of the eighth day, beyond Creation, the consummation of all things, the new creation.

Conclusion:

Thus, in trying to express the Orthodox experience I propose that the origin, unity, goal and fulfillment of the Church and of her mission is the Trinitarian life and mission, which is worked out in the Church and through her. Into this restored communion and love and transfiguration, the world is continually called to become the new creation within the old. Thus the Church is always bringing the world into the Church and the life of the Holy Trinity in order to be transfigured, and through this transfiguration to bear witness in the world of the new creation and eternal life in God.

This image by Rublev, expressing the Tradition of the Orthodox Church, unites all with the Father, through the Son, in the Spirit, in the Eucharist, in the one Church. This Church is both the goal of God's mission and its means, in drawing all creation into the Trinitarian life of transfiguring love, where all is penetrated through and through and continually sanctified in unending beatitude.

Rublev's icon presents to us the way in which all aspects of the Church's life and mission ought to be penetrated by one another and in full and perfect oneness of mind and heart, even as the Persons of the Holy Trinity inter-penetrate one another in sharing one nature, and even as the Persons of the Holy Trinity inter-penetrate the life and mission of the Church.[135]

I offer this Orthodox vision regarding the relationship of Trinity, Church and mission as another perspective in which evangelical Protestants might possibly find

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[134] Leonid Ouspensky, *Theology of the Icon,* vol. II (Crestwood, New York: St. Vladimir's Seminary Press, 1992), p. 399.

[135] This perfect harmony among the Persons of the Trinity expressed in Rublev's icon, is called *perichoresis,* to use the Greek term, or, in the English expression coined by Charles Williams, *co-inherence*.

something of value in their reflection on the issue of the relationship between independent ministries and the local church.

Some Resources for Further Exploration:

1. *Eastern Orthodox Mission Theology Today,* by James J. Stamoolis *(*Minneapolis, Minnesota, Light and Life Publishing, 1986). See especially chapters 11, 12 and 13: "The Liturgy in Orthodox Missiology", "Missiological Dimensions in Orthodox Ecclesiology", "The Missionary Nature of the Church".

2. "The Theology of the Holy Spirit" and "The Church and Ministry", chapters I and III respectively in *Catholicity and the Church* by John Meyendorff (Crestwood, New York: St. Vladimir's Seminary Press, 1983).

3. "Trinitarian Relations and The Life of The Church" , "The Holy Spirit and the Sobornicity of The Church" and "The Holy Trinity: Structure of Supreme Love", chapters 1 to 3 in *Theology and the Church* by Dumitru Staniloae, transl. by Robert Barringer (Crestwood, New York: St. Vladimir's Seminary Press, 1980).

4. "God and Man in the Orthodox Church" and "Catholicity and Ecumenism", chapters 1 and 3 respectively in *All the Fulness of God: Essays on Orthodoxy, Ecumenism and Modern Society* by Fr. Thomas Hopko (Crestwood, New York: St. Vladimir's Seminary Press, 1982).

5. *The Mystery of the Trinity: Trinitarian Experience and Vision in the Biblical and Patristic Tradition* by Boris Bobrinskoy, translated by Anthony P. Gythiel (Crestwood, New York: St. Vladimir's Seminary Press, 1999.

6. *The Eucharist: Sacrament of the Kingdom*, by Alexander Schmemann (Crestwood, New York: St. Vladimir's Seminary Press, 1988

7. *Of Water and the Spirit: A Liturgical Study of Baptism* by Alexander Schmemann (St. Vladimir's Seminary Press, 1974).

8. Doors of Perception – Icons and Their Spiritual Significance by John Baggley (St. Vladimir's Seminary Press, 1988).
9. *Theology of the Icon*, vol. 1 and 2 by Leonid Ouspensky (Crestwood, New York: St. Vladimir's Seminary Press, 1992).

This is a transcript of two of the questions asked during the Q&A portion of the forum.

Q. What would your tradition think of your parishioners who leave church and go out into the world and decide to combine their efforts with perhaps Christians of other traditions and do what they feel God has called them to do in an organized way?

John Stackhouse. We'd first ask some questions. Why do you think you need to start something? There's a lot that's going on already. Have you canvassed what's available and can you join up with something that's already going that has shown God's blessing and made some mistakes already and learned from them. Let's curb the evangelical entrepreneurism to believe that no one has ever thought of this before and you have to do it because of your enthusiasm. Enthusiasm is not the same thing as divine unction. What are they planning to do and is that consistent with the mission of God theologically? With whom are they going to do and on what basis? Then we can provide them with some guidance and then show them what they're planning to do as clearly as possible in the context of what is actually going on in the church and what should be going on. We'd also be helping them to discern the will of God in a situation like this. How do you distinguish between enthusiasm and concern and the genuine work of the Holy Spirit?

Spencer Estabrooks. I agree with what John has just said. A lot of things are born out of people's unhealthy needs as well as healthy call. I'd also say the Orthodox church doesn't go around administering the lives of its parishioners so they have rights to take initiatives and do different things. When it comes to cross-denominational groups, different beliefs and so on, then one would seek either one's priest's blessing for participating as an individual or if it were a larger group representing the Church in a public way then it would be the bishop's blessing that you would seek. But one could get that blessing either to participate as an individual or in an official capacity. It would also depend on issues such as, Will there be certain kinds of worship? Will there be other things done, teachings put forward that would contradict the Church's teaching? So I think the focus would be positive, but with those qualifications.

Peter Wyatt. In the United Church and in the Mainline experience there would be great affirmation of claiming your ministry in the world which might take the shape of collaboration and cooperation in independent, organized ways.

Michael Attridge. I will respond in a formal and an informal way. In a formal way, this is a minimal expectation. As Catholic Christians, the lay people are called to be out there in the world, in the everyday workplace, transforming the world. That may take the form of participation in some charitable activity in an organized way. An *Out of the Cold* program, a soup kitchen, things like that. This is a minimal, normal expectation. In an informal way, I doubt very much that my parish priest would even know that I am doing this. There are 2,000 families in our parish and there is so much that he has to do, so in all likelihood he won't even know about it. This is the expectation of the Second Vatican Council. Lay people are out there proclaiming in word and deed the gospel of Jesus Christ.

Q. Please clarify the difference between ministry and a good deed, or service in the world?

Michael Attridge: If everything is ministry, does it not take away from ministry? Are there not certain things that are just Christian things in the world? If I call a friend who is sick, is that ministry? Or is it a normal expectation of Christians living in the world and the relationship governs? We need to distinguish between them.

John Stackhouse: I agree with Michael but would use different nomenclature. There is the generic human work that all humans are called to do in the world from Genesis 2:4 to make shalom in the world, to fill the earth and to cultivate it. When anybody does that, they are obeying God whether they mean to or not and they are making the world a better place. They are building shalom. In that sense vocation covers all of that. That is the generic call of humanity. The particular call of Christians is to do the specific work only Christians can do and want to do which is to put Jesus Christ in the middle and then to live with him in the centre and commend others to come to him and to bring others to him. That is the work of the Great Commission, the work of making disciples. If it is only a soup kitchen, it's a generically good human thing to do and if Christians do it, then good. Christians are human beings who want to live out the life of shalom and part of our mission is to show what this life is like. What would make it a Christian ministry is if it is not just a soup kitchen but it is offered in Jesus' name with the understanding that there is explicit Christian content attached.

Peter Wyatt: I could live with more ambiguity than that. I think most United Church people would too. If I'm doing it because I'm motivated by what I know of Jesus Christ, it has legitimacy as a ministry in my understanding of ministry.

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APPENDIX I: CHURCH-AGENCY RELATIONSHIP WORKBOOK

The workbook has been reformatted from its original layout for inclusion as an appendix. The writing space on the right-hand side of each page has been removed and the citations from a reference manual are to a previous version of this dissertation that was edited for use with the manual.

INTRODUCTION & GUIDANCE

This manual will help you guide your ministry into an enriched experience of Christian community with other ministries. Based on fresh research into relations between churches and agencies ('parachurches'), you will develop plans for good relations with other ministries.

Good relations between Christian ministries are important for both witness and stewardship: they are a powerful witness to the kind of society God intended for humanity, and they result in the best use of the spiritual and material resources God provides to his church. The stories on the next couple of pages show the tangible results of good relations.

This is a self-standing workbook, but it has a companion reference manual. All the key principles for leading your ministry into community are in this workbook, but there may be ideas that you want more information on, or you may want more examples of how to apply them. When there is more information on a topic, I will refer you to the page in the reference manual like this: (Ref: X), where "X" is the page number.

The reference manual includes the results of recent primary research into church-agency relations and, since there has been so much debate about the theological legitimacy of agencies, a theological explanation for their existence.

Church-agency relations have been the most troublesome of inter-ministry relations, so my hope is that by showing how to improve that relationship, other combinations of relationships can improve as well. For example, the discussion guide for agency leaders will help leaders of denominations and their specialized ministries improve relations with their associated churches, while the guide for church pastors may help them identify areas where they could leverage their resources through joint ministry with an agency.

For a number of reasons, I will not be using the word 'parachurch.' Instead, I will refer to these ministries as 'agencies' ('self-governing', 'nondenominational' and 'unaffiliated' may sometimes be added to reinforce what is meant by 'agency'). When I refer to 'charities' or 'specialized ministries,' I mean to include both self-governing agencies and ministries that are related to churches and denominations.

If you have a leadership team, I encourage you to work through this manual together. Give each person the electronic files so they can complete the manual on their own and be ready to discuss it as a group. In a smaller organization, you could work through the manual with the staff or, if appropriate, the board. Involving others provides the benefit of a group discernment process, which recognizes that God speaks to and through all of us.

Some advice to pastors and executive directors for working with your teams is included in the final chapter of this manual. You can do the manual on your own too, but I encourage you to at least discuss your ideas with others for additional input.

The pages have been formatted to include space on the right-hand side for you to write in. As you read this manual, jot down any ideas, questions or comments you have that apply to your own ministry. Read with a highlighter so key ideas will stand out.

Please be sure to read the instructions found on page 492 and make copies of the Ideas form on page 510 to track your ideas.

To whet your appetite for improved relations, here are some real life examples. They include pastors who used agencies to help them fulfill their visions for their churches and agency leaders who achieved greater results for their specialized missions by working with churches.

A pastor fulfills his vision with the help of an agency

Glenn Driedger, pastor of Carman Pentecostal Assembly in Carman, Manitoba, had a dream that members of his small congregation would share their faith in their everyday lives in a non-threatening way. For seven years, he taught them and pleaded with them to no avail. His congregation just did not feel comfortable enough to do that. Then Campus Crusade for Christ Canada (now called Power to Change Ministries) came to town and offered help. Power to Change trained the congregation how to give a brief testimony in a comfortable way and then arranged some evangelistic community events and brought in speakers. All the church had to do was invite people to come. People came to Christ and joined the congregation. Glenn's church had never seen anything like this before, and they never thought they could have such an influence on their town. They began to see possibilities. With the help of a Christian agency, Carman Pentecostal Assembly grew, its members gained confidence and skill, and they experienced renewal (Ref: 239).

A pastor uses an agency to stop the loss of church members

Rod Valerio, pastor of Christ the Living Word Alliance Church in Toronto, Ontario, was worried. He had planted a church starting with a few Muslim families who became Christians through his ministry. New converts joined regularly, but people were leaving because the children's ministry was weak. As a tentmaker holding a full-time job, Rod did not have the time to run a children's ministry and his volunteers were good-hearted and enthusiastic but not properly trained. One of his volunteers introduced him to Child Evangelism Fellowship Ontario. CEF came to the church, trained his volunteers and helped him create a strong children's ministry. This opened doors into nearby schools, gave families a reason to stay, and helped his church grow (Ref: 255).

An agency helps a church plant a downtown church

Lloyd Eyre, pastor of Peterborough Free Methodist Church in Peterborough ON, led a church with a vision to plant a downtown church. But the church did not know how to relate to the arts community in the city's core. The church had no way of fulfilling its dream on its own. So Lloyd turned to Kawartha Youth for Christ for help, because they were very experienced working with the same people Lloyd's church wanted to reach. The church and the agency jointly planted a church in the downtown, called The Third Space, which is thriving today. Other churches in Peterborough joined with Youth for Christ and the Methodist church to bless the new downtown church (Ref: 285).

A church wants to extend its reach around the world

Jim Maley, Missions Program Manager at Metropolitan Bible Church in Ottawa, ON, says his church's top priority is getting the gospel into parts of the world where there is no opportunity to hear the gospel. The church did not have people who could translate the Bible and it did not have the people to do evangelism in the Muslim world. So Jim's church turned to Christian agencies to do the work on its behalf. They have worked with Wycliffe Bible Translators Canada and Arab World Missions to see their vision fulfilled (Ref: 309).

An agency extends its reach through churches

Melodie Bissell, executive director of Child Evangelism Fellowship Ontario, had a problem. People thought CEF was a "has-been" organization; a backyard/basement ministry at a time when moms were working and other people's homes were not seen as safe places. Even worse, CEF only had ministries in rural areas, while 80% of the kids today live in urban areas. Melodie got a grant to hire six workers, and lent them free to six urban churches for 18 months to establish their own children's programs. She also created partnerships with 120 churches to run CEF programs under their own banners. CEF is now fulfilling its mission in a much greater way that it could on its own (Ref: 250)

An agency transfers its specialized expertise to churches

Leonard Buhler, president of Power to Change Ministries, realized that more could be done by his ministry if churches would treat his ministry as their own. Power to Change would have to redefine its relationship with churches to give them true ownership of its ministries. "Come join our project, our time, our place" was replaced by "Here's what we're doing to build your community, your church, to reach the people that you want to reach." One of the practical outcomes of this paradigm shift was that a Power to Change ministry, Athletes in Action, changed its ministry model. Instead of taking kids away from their churches to a Power to Change soccer camp, Athletes in Action trained church members to run soccer camps in their own parking lots. They increased from nine soccer camps to twenty-seven in the first year of the new model. (Ref: 247).

An agency shares its specialized resources with churches

Ryan Erb, director of institutional development at Emmanuel Bible College in Kitchener, Ontario, is responsible for raising financial support for the college. But he's also thinking about what the college can do for its supporting churches. Once there are enough students to justify running a course, the cost of having a few extra people sit in the classroom is negligible. Likewise, the college has a significant investment in its library and there is no significant cost to having a few more people using it. So Emmanuel has agreed that churches in a covenantal relationship with it may send some leaders to Emmanuel to audit courses and use the library, for free (Ref: 268).

Churches and agencies together impact their city

In Peterborough, Ontario the evangelical churches and local agencies have covenanted together to act as though they are one church, the church of Peterborough. Having demonstrated to the city that they can work together, the mayor asked this group to address a city-wide problem: after-school programs for children. The group is only able to address this problem because it has the capability of offering a city-wide solution, something no church or agency could have done on its own. The churches and agencies have both the physical assets and the program content to offer a comprehensive, Christian solution (Ref: 280).

These are snapshots of ideal relations between Christian ministries. Each church or charity was aware that it is just one of Christ's ministries and each collaborated on

the common mission. Unfortunately, these scenarios are not the reality for many Christian ministries. What is getting in the way? This is the subject of the next section.

If the above scenarios represent a vision for what relations between churches and charities can be, what is the experience for most churches and charities today? Over 500 church and charity leaders responded to a survey on the relationship. Charity leaders, not unexpectedly, are very interested in having good relations with churches. 85% of the charity leaders said working with the local church is a priority (Ref: 154). A review of the mission statements of 140 Christian charities shows that, of those mission statements that refer to the local church, there are three main images for describing the relationship with churches: 1) charities serving churches; 2) charities partnering with churches; and 3) charities serving as an arm of the church (Ref: 156). The first two envision hierarchical and egalitarian relationships respectively with local churches. The third could be either, depending on whether 'the church' is defined as the local church or the global church.

The survey revealed that virtually everyone appreciates Christian charities for their ability to specialize. But they are divided as to whether agencies are: 1) a temporary solution until churches and denominations start doing what they should be doing; or 2) a valid expression of the church and more than a temporary solution (Ref: 158).

Half of all church and charity leaders think the relationship is 'good' and only 15% of each think it is 'bad.' The rest see it as indifferent. The key point is that most leaders are willing to judge the relationship on a case-by-case basis, rather than simply lumping everyone together. This means that church and charity leaders can individually make a difference on the quality of the relationship. (Ref: 161).

Pastors say the relationship is good when: 1) there are good relations between the charity's local representative and pastors; 2) the charity acknowledges the special place of the local church in the life of the believer; 3) there is accountability, transparency, and mutual trust; and 4) charities partner with churches when there is opportunity. Pastors appreciate a charity that equips their church rather than just doing work on its behalf, but they know this is not always an option. Charity leaders say the relationship is good when there is a true partnership and a kingdom perspective held by both parties (Ref: 162).

A majority of pastors (60%) complain that self-governing agencies are not accountable to ecclesial bodies or anyone else. They want more accountability because they have a laundry list of irritants with agencies, mostly involving their local workers. Accountability is *the* issue for pastors. The next biggest issue for pastors is competition for resources, but they are not too concerned about this. Almost half the pastors think competition for money and volunteers is an issue *generally*, but less than 10% think it is an issue *for their own particular church*. Their reasoning is that any money or time their parishioners give to agencies is for work their church wants done anyway (Ref: 163).

Unfortunately, charity leaders think they are already accountable enough and so do not think accountability is a problem. They think competition for money and volunteers are the big issues (Ref: 163).

Local staff workers hold the key to the quality of a particular church-agency relationship (Ref: 165). When asked for examples of good and bad experiences with agencies, pastors cited specific examples of good and bad behaviour and, without being asked, gave the agency's name (and in many cases the staff worker's name too) (Ref: 166). It would be hard to overstate the importance of the agency's local worker to the success of the agency's church relations. All the organization's promotion, programs and church-friendly policies can be undone by a single individual who is insensitive to the relationship issues.

The good news is that many of the pastors have had a positive experience with an agency (many came to Christ through an agency's ministry) and they are far more receptive to working with an agency than agency leaders think they are. Pastors are evenly split on whether they prefer denominational ministries over self-governing agencies. When they do prefer denominational ministries, it is because they have accountability, shared doctrines, and an existing relationship (Ref: 167).

A significant minority of pastors hold a very strong negative opinion of self-governing agencies. These pastors believe that agency workers are arrogant, selfish, greedy, prideful and lazy. They think agency leaders are lone rangers with poor theological training (Ref: 168).

There is evidence to support the complaint of poor theological training. Of the 100 charity CEO's who participated in the survey, only half had formal theological training (these were all people with prior pastoral experience). One-quarter of the CEO's not only have never had formal theological training and had never worked in a church, but they were hired straight into the CEO position, most often directly from secular employment (rather than from another Christian ministry), and therefore never had the chance to be groomed for the senior leadership position of a *Christian* organization (Ref: 172).

Given that agencies bear most of the responsibility for the quality of church-agency relations (see the principles on page 491), agency leaders must create the organizational climate for good relations. Considering their demographics, they may lead by drawing on secular training and experience. Secular leaders often focus on the organization's welfare, without much regard for its place in the community. Agencies can easily act like competitive businesses if they are not mindful of their place in the global church. Church pastors can think competitively too, regarding both churches and agencies. All Christian leaders should instead be thinking of their ministries as part of a community of ministries.

Ecclesial bodies (churches and their denominations) have had an ambivalent relationship with self-governing agencies. At times, they have supported them, and at times, they have withdrawn their support. There have been periodic debates about the legitimacy of unaffiliated agencies, most notably in the 1970's and 1980's, but for the most part ecclesial bodies have simply ignored agencies and created their own denominational ministries (Ref: 12).

I held a theological forum in 2007 with ecclesiologists from all branches of Christianity, which showed that the issue of self-governing agencies is primarily an evangelical phenomenon (Ref: 99). To be considered an Orthodox or a Roman Catholic ministry, the organization must come under the oversight of a bishop. Mainline Protestant denominations prefer to control the ministries they work with, so they use either denominational or interdenominational ministries.

One reason why evangelicals are so open to unaffiliated agencies is that most evangelical churches descend from the free churches, which predominantly have congregational governance structures. The congregational model is based on a 'grassroots' paradigm that encourages spontaneous development of new organizations. Free churches justified their existence on the principle that believers have the right to determine their own structures. The validity of self-governing agencies rests on the same principle (Ref: 12).

However, agencies are not churches and this difference has led to controversy over their legitimacy. Is there room for non-ecclesial Christian ministries? There still is not a generally accepted theology to support agencies, although several models have been proposed (Ref: 30). Theological support for my model is presented in the reference manual (Ref: 60), which comes to these conclusions:

Christian identity and mission (Ref: 61-76). The church has these characteristics:

- It is a people, not an institution or structure;

- It is the people of God, originating with God's call to Abraham, reconstituted by Jesus Christ, and now empowered by the Holy Spirit.

- Its members are under God's rule at all times and therefore are called to be the church at all times by manifesting God's character; and

- Its mission is to assist God in re-establishing his rule over the earth by bringing people into relationship with God and by doing righteous acts to ensure that God's justice is enjoyed by all.

Individual believers (Ref: 83-115). Based on Ephesians 4:11-12 ("*for the equipping of the saints*"), one of the special roles pastors have is to help believers discern their call, equip them to serve God, and send them out into the world to do their Christian service in local churches, denominations, on their own, or in self-governing agencies. Lay people combining their efforts based on shared call, interest, skills and gifts, with the intention of extending God's kingdom in their sphere of influence, should be considered as individual Christians doing exactly what they should be doing, but in cooperation with others rather than alone. Self-governing ministries should be seen as *the expected fruit of the local church successfully discipling believers*. Individual believers:

- Are uniquely called and gifted by God;

- Are nourished in the local church;

- Use their gifts in their local church and in the world; and

- May combine efforts at whatever level is appropriate for their gifts and call: church, denomination or nondenominational agency.

Christian structures (Ref: 81-102). The Holy Spirit's presence means that we should expect to see a global church that is solidly grounded in the historical, incarnational ministry of Jesus Christ, but that is also open to the continuing, fresh, dynamic work of the Holy Spirit. A Trinitarian ecclesiology means that *the fact that new church or ministry structures are developing is not sufficient reason to reject them.*

- The structures of both churches and specialized ministries:

    o Are subordinate to the church's mission;

    o Are determined by the Spirit;

    o Adapt to culture; and

    o Adapt to circumstances.

- God's plan accommodates self-governing agencies because:

    o The church's mission belongs to the people of God;

    o God calls and gifts individuals to specific tasks to support the mission; and

    o Individuals have the freedom to associate as they wIL

The theological reflection showed that biblical precedents are not necessary to establish the validity of a practice. A more fruitful approach is to examine the Bible for antecedents that would provide clues to God's ultimate (eschatological) preference.

This biblical-theological approach protects against people who might otherwise invent new things from 'thin air' (Ref: 102-105).

The biblical antecedents for specialized ministries include Bezalel and Oholiab of Exodus 35, and Jesus calling some to follow him on his itinerant ministry while leavings others, such as Lazarus, in their homes. Antecedents for self-governing agencies are the two elders of Numbers 11, and the exorcist of Mark 9. Like Peter, when confronted by God at work in unexpected ways, we can only say, "Who was I that I could stand in God's way?" (Acts 11:17) (Ref: 105-108).

Christian Relations. (Ref: 115-127). Agencies, churches and denominations maintain unity and order within their diversity by exhibiting God's Triune character. Christian ministries (whether churches, denominations or agencies) should be characterized by the following:

- Recognition that they are part of a larger community. No person or organization is truly independent;

- Competitiveness between ministries is not compatible with our model. They should collaborate as much as possible;

- Role differentiation is to be expected, but unity and order are preserved when people fulfill their roles in the spirit of acting on behalf of, and in harmony with, the whole community;

- Since God is a God of order, he will not lead a ministry to do anything that will hurt the local church. Therefore, the opinions of local church leaders will be important in the process of discerning God's will; and

- Given we are one body, we have an interest in what other Christians do. Because we share the "Christian brand," if one ministry causes a scandal, we all suffer. Church and agency leaders should hold each other to account.

There are four key biblical principles for relationship that every Christian, and every church, denomination and specialized ministry should adhere to. They are:

- *Love*: God is love (1 John 4:8) and everything a Christian does must reflect God's love. We are to "be devoted to one another in brotherly love" (Romans 12:10). Love must be the overarching guiding principle for all relations between Christians, and hence between their organizations. Love for one another, combined with our common love for God, should eliminate any barriers between the organized church and unaffiliated ministries (Ref: 121).

- *Order*: God is a God of order, not confusion. "Everything should be done in a fitting and orderly way…Live in harmony with one another" (1 Corinthians 14:40; Romans 12:16 NIV; *see also* Colossians 2:5). If we reflect God's character, then ministry leaders should want to work harmoniously and in

collaboration with other ministries. Paul always started a new work by first associating himself with what God was already doing in the area (Acts 19:1-7; Romans 15:23). He recognized the need to be in fellowship with the leadership in Jerusalem (Acts 15). The strategy should be to see what can be done together. Any time a ministry feels it must 'go it alone' is cause for reflection. Whether self-governing or affiliated, every ministry is part of the Christian community and every ministry must take the community into account. Agencies need to think through what it means to be part of the Christian community (Ref 122).

- *Unity*: Agencies can be neutral territory upon which Christians come together in unity, learning to appreciate each other as they work together. Since they work with multiple churches and denominations, agencies should think about how they can promote Christian unity. A church could think about how working with an agency could promote Christian unity (Ref: 123).

- *Voluntary Mutual Submission*: There is a scriptural bias towards *mutual* submission. We see voluntary mutual submission (willingness to serve) modeled in the life of Jesus (John 13:5-10) and made explicit by Paul (Eph 5:21). The shared responsibility that all believers have for the life of the church also implies mutual submission. Whether or not a formal reporting structure is in place, mature believers must have an attitude of voluntary mutual submission (Ref: 123).

Self-Governing Agencies. (Ref: 127-134). The purposes God might have for self-governing agencies are listed in the reference manual on pages 127-130. A number of helpful metaphors or images of self-governing agencies appear on pages 130-134. One of the most helpful ways to think of agencies is that they are on special assignment for the global church.

Many church and charity leaders in the attitude survey objected to calling self-governing agencies '*para*church' because *para* means *alongside* (hence *outside*). They see unaffiliated ministry as the body of Christ at work. *Church* is also problematic because it can refer to a local church or the whole body of Christ, causing confusion. Better terms are needed, if only for when this topic is discussed. In the context of discussing church-agency relations, the recommended terms (Ref: 141-153) are:

Global terms

- 'the church,' the 'global/universal church,' the 'people of God,' or the 'body of Christ' to refer to the whole church;

- 'Christians' to refer to the people of God with an emphasis on the individual person;

Ecclesial bodies

- 'church,' 'local church,' 'congregation,' 'assembly,' or 'churches,' all of which refer to one or more congregations;

- 'denomination,' 'denominational office' or 'denominational structure' to refer to the external *governance* structures of local churches;

- 'organized church' or 'ecclesial bodies' to refer to denominations and their churches together;

- 'Departmental ministries' to refer to mission-related departments within denominational or local church control (such as a denominational missions department);

Separately-constituted organizations

- 'charity,' 'specialized ministry,' 'specialized organization' for all ministries that are not departments of a church or denominational office (this would include both denominational and nondenominational ministries and is an easy way to refer to all non-local church ministries);

- 'affiliated' or 'denominational' ministries to refer to organizations that are controlled by a particular denomination (examples include ERDO, which is controlled by the Pentecostal Assemblies of Canada and Christian Reformed World Relief Committee of Canada (CRWRC) is controlled by the Christian Reformed Church in North America);

- 'interdenonimational ministry' to refer to organizations that are controlled by more than one denomination (Kairos and the Canadian Food Grains Bank are examples);

- 'auxiliary ministry' to refer to self-governing ministries that have a formal relationship with a single denomination (The Women's Missionary Union is a self-governing organization that serves only the Southern Baptist Convention); and

- 'self-governing,' 'unaffiliated,' or 'nondenominational' agencies to refer to independent ministries organized by Christians (often called 'parachurches').

The *'People of God'* model is based on three key facts that are defended in the reference manual: 1) the church is the people of God; 2) the Holy Spirit gives the church a dynamic quality; and 3) God's character and the inter-relationships of the three persons of the Trinity provide a model for how Christian ministries relate to each other.

The model (shown on page 490) is a fresh visual way of seeing how the church is structured. It shows that God calls individuals and equips them to be his people to help him fulfill his mission. The people of God are shown as a cylinder. One end of the cylinder is labeled the global church with the focus being on the *people* who are the church. The other end of the cylinder is labeled the local church, with the focus on the *congregations* formed by the people of God. The local church has a special place in the church as the only divinely-mandated structure, the primary place of association and the only tangible structure that incorporates the entire people of God. But the local church is not the *exclusive* structure used by the global church; it is a *required* structure. Everything the people of God do to further God's mission is a valid expression of the church. Specialized and self-governing ministries are *optional*, biblically-valid structures and are the expected fruit of the local church doing its job (Ref: 94, 105, 127).

The governance function of a denomination is an extension of the governance of the local church and is shown as an extension of the cylinder (Ref: 76-80). The governance structure might be episcopal, presbyterian or congregational.

There are two planes on which ministry takes place. A local church and its denomination can create their own ministries. These ministries may be departments in a church/denomination, an affiliated organization serving only one church/denomination, or an interdenominational ministry shared by several denominations. Churches may also work directly with other churches and agencies, either nondenominationally or ecumenically (Ref: 109-113).

The other option for ministry is that individuals are sent out into the world by their churches to be the church in the world. They may do acts of ministry on their own. Individuals can also work with other members of their denomination and create an auxiliary ministry that supports their denomination. Or they may combine with others from their stream of Christianity (usually evangelical) and create nondenominational agencies. If they combine with people from all parts of the Christian faith, then they have created an ecumenical agency (Ref: 113-114).

The essential points of the model are:

- The church is the people of God;

- The people of God have been tasked with the mission of the church;

- The local church has priority as the sole divinely-mandated structure and the sole structure that encompasses all the people of God; and

- The people of God may act through ministries of their local churches or through ministries of the broader church. One is the local church at work and the other is the broader church at work.
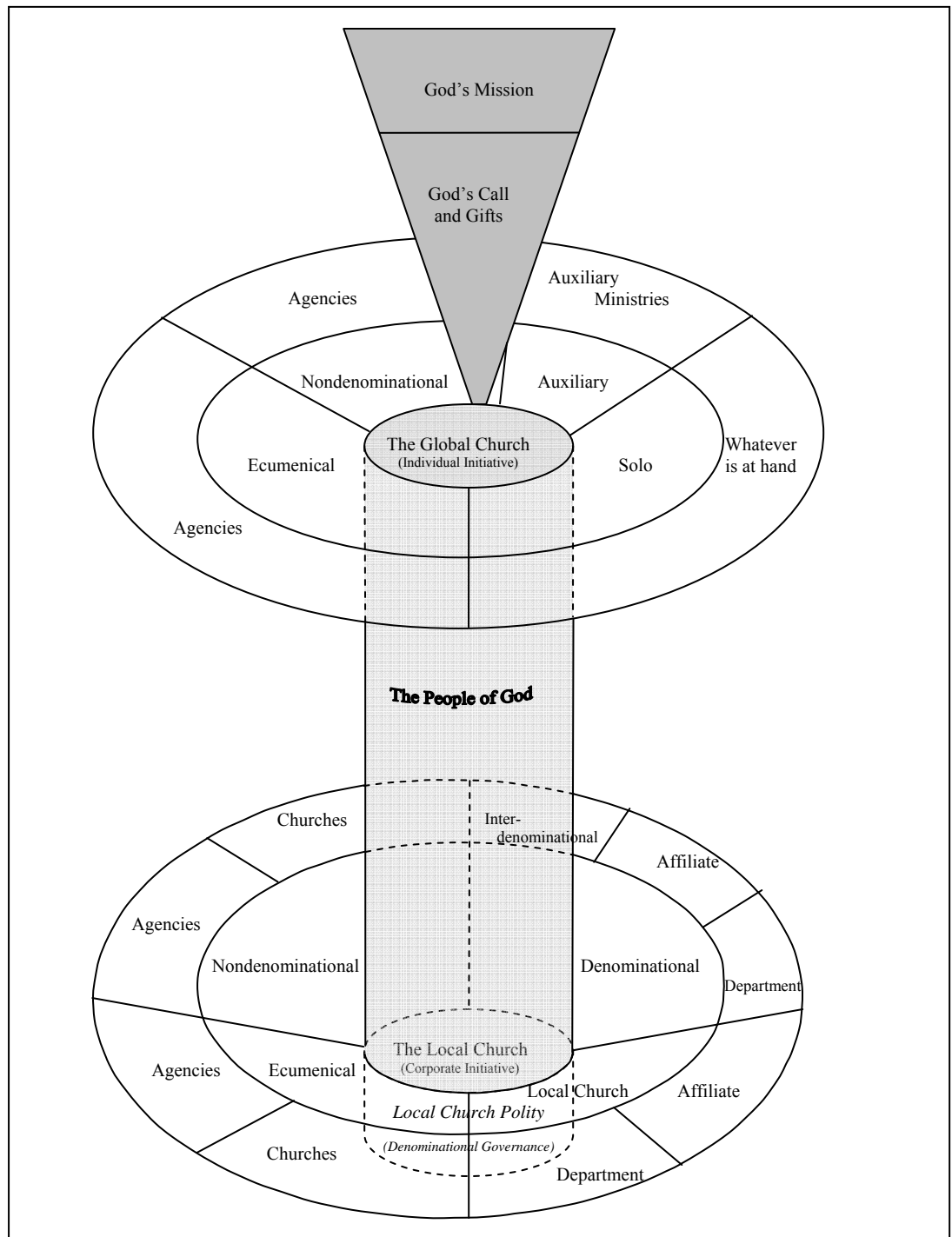
Figure 8. The *People of God* Model

PRINCIPLES FOR SUCCESSFUL CHURCH-AGENCY RELATIONS

In any relationship there are practices that you should avoid in order not to damage the relationship. In terms of church-agency relations, those have been well-documented in a free resource available over the internet from the Lausanne Committee for World Evangelism. *Cooperating in World Evangelization: A Handbook on Church/Para-Church Relationships* is available at http://www.lausanne.org/pattaya-1980/lop-24.html. If you avoid the bad practices, you will most likely not have a bad relationship. But there are also practices that you should embrace to take a relationship from merely neutral to great. Six principles for successful church-agency relations emerged from a study of paired churches and agencies that reported good relations with each other. They are:

- *Mission Alignment* (Ref: 174). Churches and agencies are working on the same mission, but the church has the full mission to work on while agencies are formed to address specific parts of the mission. A church may be quite open to working with an agency, but it will only choose to work with an agency that is focused on the same part of the mission as the local church is currently focused on. Agencies, having a specific part of the mission, need to find churches that have placed a priority on the same specific part of the mission as the agency has.

- *Mutual Respect*. (Ref: 178). Church and agency are two different kinds of structures. The relationship will work well when each respects the place of the other in the global church. Agencies must recognize that they are not local churches because of the very fact that they have chosen to specialize in only a portion of the church's mission. Churches can appreciate that agencies offer them access to spiritual gifts that are located outside of their own congregation. Self-governing agencies pool gifts and resources from beyond denominational boundaries, making them available to specific churches. Mutual respect was often demonstrated in the case studies by a covenant outlining responsibilities and commitments.

- *Mutual Vulnerability (Ref: 183).* Churches and agencies in positive relationships with each other have admitted where they need help. They see the benefit they can gain from the working together. Agencies demonstrate vulnerability by being willing to design their ministries in whatever way will work best for the ultimate good of local churches. Vulnerability is also expressed as accountability, which is the willingness to report to another with the intention of amending one's practices if the accountability partner finds them unsatisfactory.

- *Empathy for Constraints and Risks (Ref: 188).* Pastors bear most of the constraints and risks. Their primary constraint is budget. There simply is never enough to do everything a pastor would like to do, so the pastor must set priorities. Anything an agency can do to lessen the cost of a church's involvement will be most appreciated. Pastors also bear a personal risk by

getting the church involved with an agency. If the project does not go well, it is the pastor who must live with the consequences. Thus, the pastor's reputation will be tied to an organization that the pastor does not control.

- *Strengthen the Local Church (Ref: 189).* A specialized ministry should look for some way to leave the local church stronger than it was before they partnered. It might transfer knowledge or skill to the church, it might give the church a new experience, or it might simply extend the church's reach beyond its local area. It might help the church experience renewal or reset its priorities. It might challenge the local church to do something it has never done before and thus give it more confidence. Whether directly or indirectly, immediately or sometime later, the result of every Christian ministry's work should be a local church becoming healthier and stronger somewhere in the world.

- *Personal Relationship (Ref: 191).* The relationship between church and agency will be no better than the relationship between the pastor and the field worker. Specialists must remember that they probably have more energy, experience and passion for their specialized area than a pastor will, but this is simply because their responsibilities are different. Field workers must be sensitive to their effect on other people because they can be overwhelming in their enthusiasm for a specific cause and unwittingly create barriers. Because of the risks faced by the pastor, a personal approach to the pastor is always the best way to establish a relationship. This way the pastor gets to know the person they would be dealing with. If the charity is providing a service to local churches, it helps if the specialist has had experience working in a local church as that is an indication that the specialist understands the issues the pastor faces.

DISCUSSION GUIDES

Churches and agencies have separate sets of discussion guides to work through. Leaders of denominations and denominational ministries should do both guides. They will find that some questions are in both guides, but they should be considered from the two different perspectives of church and agency. The agency guide will help these leaders relate to their associated churches and the church guide will help them see where they might benefit from working with unaffiliated agencies.

The discussion questions are primarily grouped around the four biblical principles of relationship and the six principles of successful church-agency relations. Do not get bogged down with overly-detailed answers for each question. All you need to do is note ideas that you might want to work on later.

A form for collecting ideas is located after page 510 and should be copied right away. (Make lots of copies!) Now is a good time to review all your highlights and notes in this manual and start a list of ideas for consideration. If you will be having a team meeting, you can use the list to generate discussion.

In a team setting, the suggestion is that you hold two meetings. The first is a brainstorming meeting where there is no evaluation of the ideas. Just generate lots of suggestions and jot them down. Someone should create a master list of ideas using the *Ideas* log and number the ideas for ease of reference. No one tries to persuade at this meeting. The goal is just to get a lot of ideas. When the ideas stop flowing, they should be reviewed. Some may be fanciful and unusable as they are, but they may trigger other ideas and these should be added to the list.

There should then be a second meeting a few days or a week later. The ideas should still be fresh in their minds, but people should also have time to reflect on them. At the second meeting, any additional ideas can be shared and added to the master list. The group now needs to pick out the ideas they like and place a checkmark in the "Interest" column. These should then be classified in some way to indicate which ones really are priorities for the ministry. They do not have to be prioritized in rank order (this will probably bog you down), but they can be perhaps put into categories such as A, B, C where you define what the categories are. The final step would be to agree which ones you are willing to commit to developing proposals for. The actual decision process would be the one you normally use. So at the end of the second meeting, you will have a list of action items that you will seriously consider as ways to improve your church-agency relations.

The research shows that self-governing agencies bear most of the responsibility for the quality of a church-agency relationship. However, your willingness to work with non-ecclesial ministries is a pre-requisite to a church-agency relationship and you do bear some responsibility for how well the relationship works.

Getting Ready

The first order of business in improving relations is to make sure you are not doing anything that is hurting your relations. Review the self-check tests numbers 1 to 5 of the Lausanne Committee's *Cooperating in World Evangelization* handbook on church-parachurch relations. They have been assembled together in the appendix of this workbook. The entire publication is available free online at: (http://www.lausanne.org/pattaya-1980/lop-24.html). Do you see any areas you need to work on? Are there any attitudes or practices that are getting in your way? Identify what needs to change on the *Ideas* form.

The Clergy/Lay Distinction (Ref: 85-90)

Self-governing agencies are usually staffed by lay people, so your philosophy of ministry will have to address both the clergy/lay distinction and the role you serve as a pastor.

- Paul wrote that the Holy Spirit gives the pastoral gift "for the equipping of the saints" (Eph 4:12). When you perform the *equipping* role successfully, what should the visible indicators of success be?

- Your parishioners do not "go to church," they "are the church" (Ref: 67–71). Jesus promised that, "where two or three come together in my name, there am I with them" (Matt 18:20). What implications do these facts have for the legitimacy of non-ecclesial groups formed by lay people so they can do ministry together?

Parishioners who work for agencies

One helpful way to think of parishioners who serve outside their local church/denomination is that they are representatives of your local church who are being shared with the rest of the body of Christ. In the same way, when you make use of nondenominational ministries, you are being helped by people who could be considered representatives of other churches. If you are hoping to have access to members of other churches, you might first think about the people from your own congregation who serve in an agency and how you treat them.

Paul and Barnabas were "commended" by their church (Acts 14:26). The Greek word means, "to entrust for care or preservation, give over, commend, commit." The church gave them over (entrusted them) to God's care, as it was the Holy Spirit who sent them (Acts 13:2, 4). The church released Paul and Barnabas to follow their shared call.

- Do you know which members of your congregation are serving in an agency, whether full-time or part-time, paid or volunteer?

- What could your congregation do to support and encourage these people as representatives of your local church?

- Would you be willing to commend (or commission) your parishioners who do ministry outside of your church as a way of providing them with your blessing and spiritual support?

Love (Ref: 121)

A relationship between two people could have the appearance of being a loving relationship, but if a person acts in a loving way only in order to get something in return, those acts are not loving acts at all. True love for another demands nothing in return. So to demonstrate God's love in relationships with other ministries, your ministry must do loving acts without using them as a means to getting some benefit in return. For example, Power to Change Ministries (Ref: 122) runs a Pastors Leadership Seminar that it subsidizes from its own fundraising purely as an act of love towards pastors.

- How could you support and celebrate the work that God is doing through other churches and ministries? Are you even aware of what God is doing through other ministries? How could you become informed?

- Thinking of the agencies that are active in your area, can you imagine any ways you could be a blessing to one of them? Do you know what their needs are? How could you find out?

Order (Ref: 122)

There are probably many churches and Christian charities in your area, all claiming to be Christian. What would non-Christians assume about God based on the common perception that the church is fractured? The concept of order is based on unlike components working well together. The variety of ministries therefore gives them the chance to demonstrate God's orderly nature by finding ways to work well together.

- What could you do to promote cooperation, rather than competition, between ministries in your area?

- Are there any agencies working in your area that your church might be able to help?

Unity (Ref: 123)

In working beyond your own denomination, you must also consider what your church's relationship is with the rest of the church. Unity within the body of Christ is a key part of our witness to the world.

- What would be the key points of a policy or philosophy statement that addresses how your church fits with the rest of the body of Christ? Make sure you include something about the potential for competition between local churches.

- How could your church visibly demonstrate that it is just one part of the body of Christ?

- Your willingness to work with Christians with whom you are not in full agreement may depend on the kind of joint ministry you are considering. What kinds of ministries would you be willing to do with Christians outside your denomination? (For example, you may be willing to work ecumenically to support a food bank but work only within your denomination for discipleship ministry.)

Voluntary Mutual Submission (Ref: 123)

In Peterborough ON, the leaders of eighteen churches and ten charities have covenanted together to live in mutual submission. They have agreed to act as if there

is one church in the city and have overcome the spirit of competition that often exists between ministries.

- If Christians are to voluntary submit one to another (Ephesians 5:21), what implications does that have for churches? Which of your current practices might you modify?

- One way an agency might submit to a church is to ask for your endorsement. If asked, how would you assess an agency to determine if you should recommend it to your congregation?

- Once in a relationship with an agency, what would your part in a mutually submissive relationship be? One way to think about this is to consider what you are accountable for. How will you demonstrate accountability?

Mission Alignment (Ref: 174)

The basic starting point for a church-agency relationship is an alignment between the specific mission of the agency and the part of the church's broad mission that the church has selected as a high priority. This presumes that the church knows what its priorities are.

- As a leader, what is your vision for your church? Describe in rich detail what your church is like when you have achieved your dreams for it.

- Is the congregation in agreement about the direction leadership wants to take the church in? How could you build congregational commitment?

- Which aspects of your church's mission are near the top of the priority list? Which agencies might be able to help? If you do not know, how can you find out?

Mutual Respect (Ref: 178)

Both churches and charities need to respect what the other contributes to the work of the church overall. From a church's perspective, an agency should be able to offer a church a level of expertise and experience beyond what it already has. This is because the agency has had the luxury of specialization in a narrow mission. Mutual respect also means that each organization can state its concerns and the other will be considerate of those concerns.

- Are there parts of your church's mission that agencies are already doing well? Would you consider asking for help? Even if you are doing well in that area, could you be more effective or efficient working with an agency? Remember that an agency can do many things. They can train your parishioners. They can provide ministry opportunities. They might do things on your church's behalf. Joint ministry could be for a specific event or an on-going program.

- What are your concerns about working with an agency? Can you convert these concerns into the terms of a covenant you might ask an agency to sign?

- Unless a joint ministry is for a single event, are you willing to make it a lasting program of your church? Are you really committed to it or will it be just a 'flavour of the month'? If the joint ministry is just a one-time event, are there ways you can build upon it? For example, a one-time event in a particular area will have a lot less effect than a sustained series of events in the same community.

Mutual Vulnerability (Ref: 183)

This principle is all about trust. Mutual trust exists when both parties are comfortable disclosing their motives and other information and each is accountable to the other, so that each party has the right to confront the other if necessary. Both parties have a realistic assessment of what they are able, and not able, to do well. A self-assessment will help you identify where you could do with some help. Mutual vulnerability is the basis for an open, honest and balanced relationship.

- What are the agreed-upon indicators of success for your church?

- Have you done any program evaluations within the last twelve months? How do you know you are effective and not just busy?

- In what practical ways is your church accountable to the body of Christ? You could think in terms of accountability to the Christians in your area or to other local churches. You could think not only about financial accountability but also your accountability for how your actions may bring dishonour to Christ's name. Develop an accountability plan for your ministry (Ref: 186, 48).

- Has any part of your vision stymied you? What kind of help would be useful?

Strengthen the Local Church (Ref: 189)

Anything that an agency does should build a local church somewhere, either directly or indirectly. It would be helpful if you knew how you want your church to be strengthened as a result of working with an agency. As examples, strengthening could result from a transfer of knowledge, a new experience, a new vision, or greater confidence in their ability to serve God.

- By now you have thought about the parts of your mission that are the highest priority and you have also thought about the help you need and which agency might provide that help. Pick an agency that could be helpful to you and identify what you would want your church to gain from that specific relationship. Be prepared to share that with the agency. In this way, you are being transparent about your motives and letting the agency know more specifically how they can help you the most.

Personal Relationship (Ref: 191)

This is the most important of the six principles for great relations because it is the one that will make or break the relationship. At heart, the church-agency relationship is a personal relationship between a pastor and an agency worker. The relationship between organizations will be no better than the personal relationship between these two people.

- What could you do to build relationship with agency staff who are located in your area? This doesn't mean you have to work with them, just that you have a relationship with them.

The research shows that self-governing agencies bear most of the responsibility for the quality of a church-agency relationship. You have responsibilities at two levels. One is the organizational level, where you will have church-friendly policies and programs. The other is at the individual level, where one of your employees interacts with a pastor. Readiness at the organizational level is a precondition to having good relations with churches, but readiness at the individual level is essential to having good relations with a specific church. Unfortunately, examples of the harm that a worker can do are not hard to find (Ref: 165). An agency therefore has a lot more work to do than a church does to ready itself for great church-agency relations.

Getting Ready

The first order of business in improving relations is to make sure you are not doing anything that is hurting your relations. Review the self-check tests numbers 1 to 5 of the Lausanne Committee's *Cooperating in World Evangelization* handbook on church-parachurch relations. They have been assembled together in the appendix of this workbook. The entire publication is available free online at: (http://www.lausanne.org/pattaya-1980/lop-24.html). Do you see any areas you need to work on? Are there any attitudes or practices that are getting in your way? Identify what needs to change on the *Ideas* form.

Theological Readiness (Ref: 173; also 169)

One of the complaints pastors have of agencies is that they are poorly equipped theologically. It is important to your success as a Christian ministry to be able to think theologically about your ministry. For example, there should be something that makes a Christian foodbank different from a secular foodbank. It is not just that Christians work there, and they treat each other nicely. It is not just that they find ways to share the Gospel. Christian leadership must have a Christian worldview that affects everything it does. Christian leaders must be highly attuned to the nuances of being a ministry of the body of Christ and the obligations that that entails. The means you use are as important, and arguably more important, than the results you get. Your success as a Christian ministry is as much about how you achieved your results as it is about the results you achieve.

- Who among your senior staff has a formal theological education (certificate, diploma or degree)? Do you have at least one theologically-trained senior staff member?

- Are there any positions in your ministry that a pastor would expect or appreciate having an incumbent with theological training? Should any staff upgrade their theological training?

- Who is credentialed by a denomination? Is anyone eligible for credentialing who is not already credentialed? If so, what is the next step towards credentialing?

- How could you ensure sound theological thinking about your ministry and its mission? Are there outside parties who could help you? Do you have any pastors willing to help?

- Do you have a doctrinal statement or do you subscribe to a particular Christian creed? If not, how would you go about developing or finding one?

Employees and Volunteers (Ref: 165, 168, 191)

Employees and volunteers are a key linkage between your ministry and the local church. Their participation in a local church is one of the ways you can demonstrate a commitment to the local church and it is also evidence that you do not see your ministry as usurping the local church's role.

- Do you require your staff and volunteers to be active members within a local church? Should this be a policy?

- Do you teach your staff, volunteers and donors about their responsibilities to their local churches? Can you articulate what those responsibilities are?

- Do you have a policy about your expectations for Christian behaviour? This is often called a lifestyle statement, and it is your protection against an employee who does not conform to the minimum Christian behaviours you expect to see. What are the minimum standards of Christian behaviour you expect from your employees and volunteers?

- How could you ensure your new hires and staff are members in good standing of a local church?

Love (Ref: 121)

A relationship between two people could have the appearance of being a loving relationship, but if a person acts in a loving way only in order to get something in return, those acts are not loving acts at all. True love for another demands nothing in return. So to demonstrate God's love in relationships with other ministries, your ministry must do loving acts without using them as a means to getting some benefit in return. For example, Power to Change Ministries (Ref: 122) runs a Pastors Leadership Seminar that it subsidizes from its own fundraising purely as an act of love towards pastors.

- How could you support and celebrate the work that God is doing through other churches and ministries? Are you even aware of what God is doing through other ministries? How could you become informed?

- Thinking of churches that are located in areas where you have staff, can you imagine ways you could be a blessing to them? There may be things you could do that are not part of your formal program but that are by-products of it. Do you know what their needs are? How could you find out?

- Does your mission statement or any other strategic statement refer to the local church?

- Do you have a policy about asking for donations and does it acknowledge donors' responsibilities to their local churches?

- Are you directly competing with local churches in any way? What could you do differently to ensure you do not directly compete?

- How does your ministry lead (directly or indirectly) to the growth of the local church?

- How could pastors know that you love them and their churches?

- How might your staff recruiting practices be used to ensure that new employees have good attitudes about the local church?

- How could you gain an understanding of the issues pastors face today? Could you lend staff to a church for a period? Would a advisory council of pastors be helpful?

Order (Ref: 122)

There are probably many churches and Christian charities in your area, all claiming to be Christian. What would non-Christians assume about God based on the common perception that the church is fractured? The concept of order is based on unlike components working well together. The variety of ministries therefore gives them the chance to demonstrate God's orderly nature by finding ways to work well together.

- What could you do to promote cooperation, rather than competition, between yourself, other agencies and local churches?

- How could your agency add to the effectiveness of churches?

- Do you have a communication plan to stay in touch with pastors in areas you ministry is working in?

- Given that the local church does have special status as the only divinely mandated structure of the people of God and that God is a God of order, what steps could you take to ensure that church leaders are consulted when seeking God's plans for your ministry?

- In what ways could you recognize the priority of the local church in the life of every believer?

- If evangelism forms any part of your mission or program, at what point do you consider your part of the process complete? How do you ensure that new believers are properly integrated into the body of Christ?

- Review the examples of partnering with churches (Ref: 154) and select or develop possibilities for your own ministry.

Unity (Ref: 123)

As a self-governing agency that is not tied to any denomination or church, you are in a legal way a truly independent organization. However, you are a Christian ministry and no Christian can ever be independent of the body of Christ. You are part of a community of ministries by virtue of being a Christian organization. Being nondenominational, you have an excellent opportunity to promote Christian unity. Unity within the body of Christ is a key part of our witness to the world.

- What would be the key points of a policy or philosophy statement that addresses how your organization fits with the rest of the body of Christ? Make sure you

include something about the potential for competition between your ministry and other charities and also churches.

- What could you do to build up the local church so that it can help you be more effective in pursuing your mission?

- How do you demonstrate that you are part of a larger community of ministries and churches?

- If a non-Christian observed how your ministry operates, what would that person conclude about the concept of Christians being a community? What message does the lack of relationships give? What message does a troubled relationship give?

Voluntary Mutual Submission (Ref: 123)

In Peterborough ON, the leaders of eighteen churches and ten charities have covenanted together to live in mutual submission. They have agreed to act as if there is one church in the city and have overcome the spirit of competition that often exists between ministries.

- If Christians are to voluntary submit one to another (Eph 5:21), what implications does that have for the ministries they create? What implications does it have for your agency?

- Once in a relationship with a church, what would your part in a mutually submissive relationship be? One way to think about this is to consider what you are accountable for. How will you demonstrate accountability?

- Can you give churches the ability to customize or adapt your program for their situation?

Mission Alignment (Ref: 174)

The basic starting point for a church-agency relationship is an alignment between the specific mission of the agency and the part of the church's broad mission that the church has selected as a high priority.

- Is your mission clearly defined?

- What might you do to help churches set a priority for the mission you are engaged in? This is educational, not solicitation.

- How could you find those churches that have placed a priority on your mission?

- Could any part of your mission be transferred to local churches so that you get more leverage? Child Evangelism Fellowship and Power to Change Ministries (Campus Crusade for Christ) did just that in the case studies (Ref: 250, 239).

Mutual Respect (Ref: 178)

Both churches and charities need to respect what the other contributes to the work of the church overall. From an agency's perspective, a church should honour the investment of resources made by your agency. Depending on the nature of the work you did with them or for them, they can show respect by making a long term commitment to keeping the program alive or making the change a new way of life for them. Mutual respect also means that each organization can state its concerns and the other will be considerate of those concerns.

- What are your concerns about working with a church? Can you convert these concerns into the terms of a covenant you might ask a church to sign?

- How could pastors help your ministry? Could you involve them in any of your events or programs?

- What new roles might there be for a local church in your program? Are there things you are doing on your own that could be done by a church and thus leverage your efforts?

Mutual Vulnerability (Ref: 183)

This principle is all about trust. Mutual trust exists when both parties are comfortable disclosing their motives and other information and each is accountable to the other, so that each party has the right to confront the other if necessary. Both parties have a realistic assessment of what they are able, and not able, to do well. A self-assessment will help you identify where you could do with some help. Mutual vulnerability is the basis for an open, honest and balanced relationship.

- What are the indicators of success for your agency?

- Have you done any program evaluations within the last twelve months? How do you know you are effective and not just busy?

- In what practical ways is your agency accountable to the body of Christ? You could think in terms of accountability to the Christians generally and to denominations, churches and other charities as well. You could think not only about financial accountability but also your accountability for how your actions may bring dishonour to Christ's name. Develop an accountability plan for your ministry (Ref: 186, 48).

- How could you reduce the cost of a church participating in your program?

- How can you reassure pastors that you will live up to their expectations and not cause any harm to them or their churches?

Strengthen the Local Church (Ref: 189)

Anything that an agency does should build a local church somewhere, either directly or indirectly. It would be helpful if you knew how you want your church to be strengthened as a result of working with an agency. As examples, strengthening could result from a transfer of knowledge, a new experience, a new vision, or greater confidence in their ability to serve God.

- What do you want to gain from a relationship with a church? Be prepared to share that with the church. In this way, you are being transparent about your motives and letting the church know more specifically how they can help you.

- What has your staff learned that they might be able to share with local churches? For example, if you have expertise with a particular people group overseas, could your staff train local Canadian churches how to connect with that people group here at home?

- What can you transfer to the local church to make it stronger?

Personal Relationship (Ref: 191)

This is the most important of the six principles for great relations because it is the one that will make or break the relationship. At heart, the church-agency relationship is a personal relationship between a pastor and an agency worker. The

relationship between organizations will be no better than the personal relationship between these two people.

- What could your staff, volunteers, board members and donors do to build relationship with pastors located in their areas? Even if there is no current opportunity for joint ministry, there should still be a relationship.

- Have you trained your staff in how they affect the quality of your relations with local churches? Do they understand the importance of church relations to your ministry and do they know what your policies in this area are?

If a church-agency relationship will be new to your ministry, you may need to help people understand why you are now willing to partner. Gary Hamel, in *Leading the Revolution,* says the case for change must be credible, coherent, compelling and 'commercial' (or in ministry terms, 'viable and sustainable'). In short, a new ideology must be developed that speaks to your team's timeless needs and aspirations, draws clear implications for action and calls people to contribute to the change. The new ideology should be encapsulated in a short, convincing statement. A new slogan is a great way to summarize the ideology in just a few words by capturing only the key essence of the change. For example, Power to Change Ministries asked churches to "Come use us" and Child Evangelism Fellowship Ontario said it was "coming out to play."

Stephen Denning (*The Leader's Guide to Storytelling*) explains how leaders can use a 'springboard' story to call people to action. This kind of story is told with minimal details. There is only one point and it is crystal clear what it is. A springboard story is a true, positive story that unfolded at a date and place you can state and that has an authentic happy ending. Told from the perspective of only one person (someone the audience can identify with), the story is of a successful change effort where the change that was made matches or is close to the one your ministry needs to make. The story makes it clear what would have happened if the change had not taken place. Other than the absolute bare essentials needed to accomplish its purpose, the story should include no other details, or you will lose the focus on the purpose of telling the story, which is to help your staff understand why change is necessary. At the end of the story, you can link it to your own situation by saying something like, "What if…" or "Just imagine…". The case studies may provide good stories for your situation (Ref: 235).

Alan Roxburgh and Fred Romanuk (*The Missional Leader*) say that change must focus on culture, not the organization. It is not enough to just change policies or programs if the organization's values, expectations, self-identity and unspoken codes do not support the change. Attention must therefore be paid to the culture, but focusing on culture alone does not by itself change culture. Cultural change comes when people use a participatory process such as appreciative inquiry and discern as a group what God is doing in their midst and where he wants them to go.

Where there is some urgency to making the change, such as what Child Evangelism Fellowship Ontario faced, you will need to take bold action that commits you to the change. John Kotter (*Leading Change*) recommends this strategy when he

suggests beginning a change process by establishing a sense of urgency about the need for change. This will help overcome the inertia of complacency, but it requires bold action to establish a break with the status quo. Hiring staff and giving them to churches was just such an action that Child Evangelism Fellowship Ontario took. Employees must understand that considerable change is absolutely essential. Kotter also suggests that leaders gather a coalition of people built on trust, a common goal and characteristics that include leadership and management ability, expertise and credibility. They will need to develop a vision that draws the rest of the team into the change process. At this point, the team is ready to begin developing strategy.

Once the change process is underway, you should celebrate all positive developments. Treat negative experiences as learning exercises and adjust your strategies accordingly.

I wish you all God's blessings as you work to model God's character in your ministry relations!

IDEAS LOG

Please copy the next page and track all ideas you have about church-agency relations. No idea is a bad idea. Many that seem impossible or 'way out in left field' may end up being feasible upon further investigation or they may spark other ideas that turn out to be useful. When finished, please fax the master list back to John Pellowe at 519-669-3291.

Organization:

_____

Idea #	Idea	Interest	Priority	Commit

The following surveys will be completed prior to sending out the thesis chapters and workbook.

Church/Denomination Survey

Thank you for completing this confidential survey. The individual results will be seen only by the researcher to help interpret your results with the workbook. The results may be consolidated with all the other participants in order to develop a summary of the participants' experiences.

In this short survey, the term 'agency' refers to a Christian ministry that is independent of ecclesial control or oversight. An agency does not come under a local church or denomination. Some people refer to agencies as 'parachurches.'

Respondent Name:

Respondent Organization:

- How strongly do you agree with this statement: We prefer to rely on denominationally-related ministries instead of using unaffiliated agencies. Strongly agree/Agree/Neutral/Disagree/Strongly Disagree

- Within the last five years, have you had a relationship with any unaffiliated agencies? Yes/No

  o If yes,

    ▪ How do your relationships with Christian agencies compare to your expectations?
      Better than expected/As expected/Not as good as expected

    ▪ Open-ended response option

- Briefly describe, in point form, how you worked with or supported unaffiliated agencies over the last five years?

  o Open-ended response

- Which statement best reflects your current situation?

  o We would like to initiate or improve our relations with unaffiliated agencies

  o We have no plans to change our relationship with agencies

  o Open-ended response option

- Have you taken any initiative in the last five years to initiate or improve relations with agencies? Yes/No
    - If yes, what did you do and how well did it work? Open-ended response
    - If it did not work well, what do you think was the reason? Open-ended response
- Additional comments, if any. Open-ended response

Denominational Ministry Survey

Thank you for completing this confidential survey. The individual results will be seen only by the researcher to help interpret your results with the workbook. The results may be consolidated with all the other participants in order to develop a summary of the participants' experiences.

Respondent Name:

Respondent Organization:

- How do your relationships with local churches compare to your expectations? Better than expected/As expected/Not as good as expected
    - Open-ended response option
- Briefly describe, in point form, how you worked with or supported local churches over the last five years? Open-ended response
- How do you demonstrate accountability to local churches? Open-ended response
- Have you taken any initiative in the last five years to initiate or improve relations with churches? Yes/No
    - If yes, what did you do and how well did it work? Open-ended response
    - If it did not work well, what do you think was the reason? Open-ended response
- Additional comments, if any. Open-ended response

Agency Survey

Thank you for completing this confidential survey. The individual results will be seen only by the researcher to help interpret your results with the workbook. The

results may be consolidated with all the other participants in order to develop a summary of the participants' experiences.

In this short survey, the term 'agency' refers to a Christian ministry that is independent of ecclesial control or oversight. An agency does not come under a local church or denomination. Some people refer to agencies as 'parachurches.'

Respondent Name:

Respondent Organization:

- Some agencies have found ways to operate without relying on local churches directly. Instead they rely on individuals. How important are local churches to your ministry's strategy?
  Very important/Important/Not very important

  o Open-ended response option

- How do your relationships with local churches compare to your expectations? Better than expected/As expected/Not as good as expected

  o Open-ended response option

- Briefly describe, in point form, how you worked with or supported local churches over the last five years? Open-ended response

- How do you demonstrate accountability to local churches? Open-ended response

- Have you taken any initiative in the last five years to initiate or improve relations with churches? Yes/No

  o If yes, what did you do and how well did it work? Open-ended response

  o If it did not work well, what do you think was the reason? Open-ended response

- Additional comments, if any.

Survey Results

Two denominational ministries took part. The first is a large relief and

development ministry. The ministry reports to the denomination and provides an

annual report to all families in its local churches. Updates are distributed periodically

to its churches. The ministry offers learning tours and volunteer opportunities to

church members. About 40% of their churches have a 'champion' for their ministry.

Their churches are increasingly showing initiative in requesting direct partnerships with churches, communities or projects overseas and the ministry has hired additional staff to facilitate these partnerships.

The other denominational ministry is a mid-sized overseas evangelism ministry that is affiliated with a different denomination. Relations with associated churches are not as good as expected. Some churches see this ministry as only interested in their donations rather than seeing it as a resource to help churches achieve their own vision. This ministry only sends missionaries who have been approved by their home churches. It publishes an annual report, provides seminars to churches on missions and offers multi-day consultations with pastors twice a year. It has asked pastors for their opinions on policies the ministry is considering and it developed a well-received seminar on how to do ministry to a specific ethnic group.

Pastors of three churches completed the pre-planning survey. All three wanted to improve relations with agencies. They did not have specific ideas in mind, but were aware that agencies could help them with their churches. One pastor wrote that relations were not as good as expected because the relationship was strictly one of financial support. This pastor said there was no significant payback for the church in terms of getting help to accomplish its ministry goals. The pastor wants more than "just money changing hands." The other two pastors both had specific programs in place with one or more agencies.

Six agencies completed the survey. They ranged from a small, local charity to large charities operating internationally. The charities were involved in relief and

development, evangelism, resources for individual Christians and for ministries, international evangelism, and a crisis centre. All six agencies mentioned the importance of good church relations.

Four of the agencies thought their church relations were not as good as expected. One of these said that church relations had not received much attention in the last few years and had suffered as a result. Some said they had tried and felt rebuffed by churches. Two felt relations would be better if churches would not "just sign the cheque," but really engage with the agency's mission (echoing what the pastor said above). One made presentations at denominational conferences but found there was "very little response."

One agency reported "better than expected" church relations. They have a tagline that refers to what they help churches do. This ministry trains church members, sends short term mission teams and invites churches with an interest in a longer term association to help them with planning and resourcing. They provide written reports and in-person follow-up. This agency has church consultants on staff (church relations) and their effectiveness is rated as 'excellent.'

By chance, all six agencies are certified members of CCCC, meaning they have the right to use the Seal of Accountability, and two of them referred to the Seal of Accountability as a means of demonstrating accountability to churches. Providing thank-you letters, audited financial statements and newsletters were the primary means of demonstrating accountability.

The one agency that reported church relations were "as good as expected" said it provides "carefully reported results" for the projects they supported. They also have representatives who meet with church leaders.

THE INSTRUMENT

The following is the observation instrument for the meetings. The actual forms were expanded as necessary.

Meeting Set-up		
Organization:		
	Meeting 1	Meeting 2
Titles and seating arrangement	Drawing of seating arrangements. Participants will be referred to by their number.	
Location and description		
Date and starting/ending times		
Breaks		
Noteworthy observations		

Participant Preparedness (Meeting 1)						
Organization:						
Workbook: Simple check mark as appropriate **Statement**: Simple checkmark as appropriate. Insightful includes time reference						
Participant	Workbook			Opening Statement		
	Not Completed	Completed	Completed with lots of notes	Platitudes	Opinions expressed	Insightful with many ideas
1						
2…						

Participant Growth (Both meetings)					
Organization:					
Knowledge Transfer: Hash marks for each occurrence **Understanding**: Hash marks for each occurrence and time reference for notable occurrences					
Participant	Knowledge Transfer		Understanding		
	Workbook Citations	Knowledgeable use of workbook content	Insight into their own practices	Able to analyze from the other side's perspective	Insight into the other side's practices
1					
2…					

Ability to Act		
Organization:		
	Meeting 1	Meeting 2
# of ideas generated	Total number will be reported. Actual ideas are captured on the reporting form in the workbook.	
# of ideas committed to		Total number will be reported. Actual ideas are captured on the reporting form in the workbook.
Obstacles Identified and Mitigating Factors:	Free form description.	
Resources Committed:	Free form description	
Follow-up Activity:	Free form description.	
Priority:	Indications of the priority assigned to the meeting's output.	
Places where the meeting faltered	Free form description of the issues.	
Places where the meeting went off-topic	Free form description of the issues.	

Observer's Introduction

My name is John Pellowe and I am the author of the workbook you have been reading and working with in advance of this meeting. Thank you for giving me the privilege of sitting in on today's meeting. I would like to explain my role and purpose.

I am an observer, not a participant. I have been conducting research on how to improve the relationships between churches and Christian agencies and the workbook is one of the outcomes of my research. Now I am at the testing stage to see how well the workbook prepared you for today's discussion. My purpose is not to judge anything that is said here today, so what you say and how you interact is not what this is about as far as I am concerned. However, I hope that what you discuss will be of great help to you and your ministry. What I will be doing is recording observations that will help me assess how well the workbook did its job. I will also be recording the meeting so I can later do more detailed analysis on how well the workbook guided your discussion. Again, what is being examined is how well my workbook accomplished its purpose. I will not be participating and will not answer any questions, as the workbook must stand on its own.

So thank you for participating in this research. What you are doing here today will be very helpful to the work of churches and agencies. Thank you.

The following is the plan for interviewing the senior pastors and agency leaders following the planning exercise (includes those who participated in the case study as well as those who did the workbook on their own):

Name:

Title:

Organization:

For those that were not observed:

Date of first meeting:

Date of second meeting:

Description of the participants:

1. What did you say and do to set up the meetings and get your team ready to participate?
2. Did you have any difficulty convincing your team to complete the workbook?
   a. How did you get them to prepare?
3. Are you satisfied with the level of preparation shown by your team? Why or why not?
4. On a scale of 1 to 5, with 1 being 'no commitment' and 5 being 'high commitment', how committed do you think your team is to implementing the ideas you came up with?
5. Did you feel adequately prepared to lead the two meetings?
   a. If not, did you read the three chapters and complete the workbook in advance?
   b. What might have made you feel better prepared to lead these meetings?
6. This was not suggested, but did any of your staff read the three chapters too?
   a. If yes, which ones?
7. Were any of the ideas that you developed new to you or your team?
8. What were the benefits you got from doing this exercise?
9. Were there any negative experiences or outcomes about doing this exercise?
10. Would you do it differently in future, and if so, what would you change?

Thank you for your participation. I really appreciate what you have shared with me.

APPENDIX M: IDEAS FOR IMPROVED RELATIONS

The participants were promised anonymity, so they are not named, other than the writer participated with his own leadership team at CCCC. The ministries that went through the workbook were:

- A large (but not mega) church with a multi-pastor team;

- One medium and one large agency that provide support services to churches (CCCC was the large agency);

- A large interdenominational ministry;

- A large denominational missions agency;

- Four self-governing agencies;

   o Three of these were a small, medium and large compassion ministry;

   o The other was a large evangelism/discipleship ministry.

General Results

The participation was lower than hoped for, but many executive directors who were willing to participate travel extensively and were not available in the time allowed for testing. Some, including three pastors, are going to do it in their next strategic planning process. Most leaders wanted to do the workbook on their own or they gave it to their church relations person (if they had one). The church and two of the agencies did do the workbook as a group. The writer was able to attend the meeting that took place at the church.

Not everyone completed the workbook. Three people read it thoroughly and then discussed it with the writer:

1. The church relations person from the denominational ministry found it frustrating because she thought it did not apply to a denominational ministry. She reported they are fully connected with their churches and have no problems communicating with them. However, in further discussion she acknowledged that they have 'competition' from other denominational ministries of the same denomination. In addition, although they have the 'in' with their churches, their churches come to

them first to see what they can do and then they go and "shop around" to see what agencies have to offer. She complained that at conferences, agency staff tell her how generous her denomination's churches are, yet her own denominational ministry does not get much of the benefit of this generosity. She noted that there is less denominational loyalty than there used to be. Although her ministry has a 'leg up' on agencies because they have a built-in advantage with their denomination's churches, the ministry still faces the same relationship issues that agencies face. In spite of this, the church relations officer did not see the connection between the workbook and her work. It would be helpful in a publication of this research to include a chapter on how the research applies to denominational offices and their specialized ministries.

2. The interdenominational ministry representative was also the church relations specialist. She read the manual but did not complete the questions due to a medical situation that developed. However, she reported that the manual helped her appreciate all that her ministry is doing well and found it a very affirming experience. She listed several activities of the ministry that represented different ways of partnering with churches and charities.

3. The third person who read the workbook but did not complete it was the church relations person for a large self-governing agency. The executive director would have done the workbook, but was travelling. The church relations specialist found the ideas clear and the book easy to follow, but felt it was unbalanced, in that the lion's share of responsibility for the quality of church-agency relations is said to rest with the agency. She feels churches have at least as much responsibility. Her ministry has stopped holding their training sessions in churches because so many churches will not send their people into the building of another denomination, even if it is the agency that is running the meeting. The problem in church-agency relations is that churches will not talk with each other. In her opinion, they need to be willing to work with other denominations and people who belong to other denominations if they are to have any hope of a successful relationship with an agency. She gained a new understanding of how vulnerable church pastors are to agency staff. She loved the turnaround stories of Campus Crusade and Child Evangelism Fellowship (Ontario). She noted how difficult it is to reach the correct person in a church, who may often be a volunteer. Her ministry has already booked a day to gather 40 pastors together to discuss how an agency should talk with them (e.g., what to say and what not to say).

The small support agency is an association of churches and the ED completed the workbook alone, entering forty-two ideas into the log. However, no ideas applied to new activities. All of the ideas the person committed to were already in place, so the ED was essentially validating past decisions.

The ED of the small local compassion agency completed the workbook alone and developed eleven ideas, committing to three of them. The ED committed to: 1) revisit the ministry's mission statement during their upcoming strategic planning process; 2) choose two local churches to prayer for during the agency's daily prayer

time; and 3) send a thank you certificate to the churches from which their volunteers come from. The ED also developed another six priority ideas: 1) getting involved in church and denominational meetings; 2) hosting a community-wide showcase of community resources and faith-based services operating in the area ("Why Reinvent the Wheel?" was the theme); 3) offering training to church leadership in dealing with this agency's issue (sensitivity to those who would need this agency's services); 4) expand the role of their church-liaisons and train them; 5) reconsider a previous decision about a program that churches might find beneficial for their members; and 6) add a specific new program that applies only to churches.

The ED of a large relief agency came up with eleven ideas. This leader committed to four ideas immediately: 1) building a prayer-partner ministry (they had considered praying for individuals, but now will expand to include praying for churches); 2) reintroduce a program of taking pastors to visit work in the field; 3) incorporate the workbook and reference manual into the orientation and training of new employees; and 4) redesign the website with church relations as a strategic consideration. This ED needs either board or budget approval for the following initiatives, to which the ED is otherwise committed to implementing: 1) having a pastor on the board; and 2) bringing overseas partner church leaders to Canada to visit Canadian supporting churches and report on the value of their work. On the EDs wish list is building a volunteer/advocate program in churches, but it needs management time that is not currently available. After completing the workbook working alone, the ED met with the senior leadership team to review the ideas and get their feedback. A number of the ideas the ED developed had been discussed by the team before, but the workbook gave the team a reason to "bring them back to life" with more motivation to follow through on them.

Canadian Council of Christian Charities

At CCCC, the executive leadership team completed the workbook as part of the strategic planning process. There was one meeting that dealt exclusively with the workbook (the brainstorming meeting) and then the ideas were folded into the strategic planning meetings that followed. CCCC has been thinking for several years about how to better serve denominational offices. An observation was made by one of the leaders (not the writer) that the workbook had changed the motivation for working with denominations from acquiring new members to finding ways to give to the denominations purely for the sake of giving them something. The priority of serving denominational offices, rather than just their churches, became much higher during the meeting. The meeting also caused good discussion on what churches and denominations want from us. The need to use leading-edge technology in the delivery of our services became an important factor as we discussed developing trends in church leadership.

Between the three leaders, sixty-six distinct ideas were contributed. Of these, fifteen were selected as having priority interest. Several made it into the strategic plan as long term strategically important initiatives; each of which will have specific implementation plans in the annual action plans:

- relations with denominational national and district offices;

- understanding our place as one of a community of ministries;

- integrating our Christian faith into all aspects of organizational life;

- strengthening ministries by the transfer of knowledge, skill and capability;

- growing our expertise that churches depend on through original and secondary research;

- being early adopters of new knowledge and technology as it makes sense; and

- building interactive virtual communities while maintaining live, personal contact.

Specific action steps incorporated into the fiscal 2009 action plan include:

- Reviewing the 2010 *Charities Handbook* to ensure the language is denominationally-friendly in terms of respecting different church polities;

- Free webinar for pastors and theological students on the leader's special responsibilities in leading a registered charity;

- Transition guides for specific leadership roles we have identified that need help;

- Two small booklets for pastors dealing with major gifts and board leadership;

- Begin researching how to authentically apply Christian faith to leadership practices and how to think critically about secular leadership practices;

- Publish an annual report to augment our audited financial statements;

- CEO's travel program to include visits to administrators at church and denominational offices; and

- Our new website will incorporate virtual communities, a way for members to find one another and develop their own networks, and information arranged both by topic and by its related job function.

Other actions that the writer will implement immediately are:

- Incorporate into staff training/devotionals sessions that will sensitize CCCC staff to the wide range of Christian traditions, polities, and spiritual streams that we serve;

- Seek out pastors who are willing to serve as Corporate Members of CCCC and also begin drawing on Corporate Members in an advisory capacity;

- Where a person can be ordained by a denomination and where the nature of the work makes ordination of value to our church members, we will seek denominational credentialing of our staff. One specific opportunity that meets this criteria already exists and we will proceed with it;

- We will develop a position statement on the local church;

- We will seek denominational endorsements; and

- Join the Kitchener-Waterloo ministerial.

Other action steps that will follow in future years (fiscal 2010 and beyond) are:

- Sermon outlines for stewardship topics; and

- Primary research on topics of interest to denominations and churches that are in line with our mandate.

A Large Church

The leadership of the lone church that completed the manual met as a team to discuss it, with the writer as an observer. The pastors had some surprising observations.

The church had been fairly isolationist in the past, working as a "long ranger" in their area. Their isolation ended when the church took part in the *40 Days of Community* program from Saddleback Church and began to look outwards. The pastors really appreciate a local Navigator worker, who has worked very hard to connect churches with other churches in the city. Since they began to do things with other churches, the possibilities of working with agencies developed concurrently.

Their approach to developing external relations is not organization to organization, but person to person. They want to get to know the leadership of the agency first in order to know their values and their heart. When they form an external relationship, the relationship remains with the individual, not the organization the individual represents. If their contact were to leave the agency, there is no guarantee

the organizational relationship would continue. They would assess the relationship potential by starting all over again to get to know the agency staff. A new agency worker would not get the benefit of the previous worker's personal relationships; each will stand on his or her own. This church supports at least five missionaries who are with a variety of agencies. All of the missionaries had a personal connection (either directly or through friends) with the church in some way.

In most cases, the church wants a two-way relationship, where both parties gain something from the connection. The pastors value agencies because it means they do not have to "reinvent the wheel." They noted a particular case where a relationship with an agency made it easier for the church to negotiate a deal with another party and another case where two agencies signed a grant application showing their support for the church's application for government funding.

They discussed whether they would consider supporting the general fund of an agency and decided they would only support specific projects. They noted that at least one agency they work with applies 15% of their support to cover their administration costs, so their project support does indirectly support the general operations of the agency. As exceptions, they do support the general funds of two compassion agencies and a Christian college.

One central concern in assessing an agency had to do with whether or not the agency *acted* like a church. They mentioned a number of agencies operating in their city that held worship services of their own to replace local church services (even some agencies that the writer knows have policies that should ensure this does not happen). The pastors are most keen to see how an agency defines itself in relation to the local church. They noted one agency they do a lot of work with (International Teams of Canada) has a vision statement that says, "To see a growing number of churches engaged in their mission of compassionate evangelism" (see appendix C, #67). The pastors know the agency's leaders and the local staff they interact with all attend a local church. This knowledge gives them comfort that this particular agency will not try to supplant their church.

The pastors know of quite a few local agency staff who no longer have a home church at all. These agency workers told the pastors they "visit churches" rather than being a member of a particular church. The writer knows that in some cases their agencies have policies requiring them to be members in good standing with a local church, so it must be questioned how well the agencies ensure their policies are followed by field staff. The pastors noted one particular field worker who does not attend any church and who only sees his manager twice a year (he reports to a person in the United States). There is no evidence of any upward accountability. When assessing an agency's field staff, the pastors are interested in the moral, theological, and spiritual qualifications that an agency requires of its staff.

The pastors had a surprising way of handling the potential for conflict with a Christian agency. What the church really wants from an agency is its expertise and connections. If they can get the same from a secular agency, they have no problem

partnering with a secular agency instead of a Christian agency if it is doing the same sort of work. (This supports the writer's observation on page 200, that if agencies no longer existed, donors would probably shift to supporting secular agencies doing the same work, rather than giving more to the local church.) The benefit of working with secular agencies is that the pastors know they will not have a problem competing for the place a local church should have in a believer's life. All they need to partner with an organization is a shared goal or task. They make it very clear what exactly they are supporting. They partner with secular (and very liberal) HIV/AIDS agencies, for example, for their work with AIDS victims, without supporting their position on homosexuality. They see their secular partnerships as part of their Christian witness. While the congregation has raised questions about some of these relationships ("Did you realize they promote…?"), they have accepted the relationships when they were explained.

The goal of this church is to get its members engaged as volunteers either within the local church or out in the world. They prefer to encourage lay-initiated outreach rather than corporate decisions by the church to do outreach. The principle they follow is that they want their members "to be the church" in the world. They neither encourage nor discourage donations to agencies.

During the discussion, the pastors realized they had a "gaping hole" in their knowledge of what their parishioners are doing for ministry. They will be surveying their congregation to find out where they volunteer and then thinking about how they can support them. The pastors also realized they did not know what projects their small groups had adopted, but they know they have made their own connections with agencies. They decided to find out. They also thought it would be a great idea to commend their parishioners for the volunteer or paid work they are doing outside of their church. They have several members in senior leadership positions at local agencies, yet none of these people had ever been recognized in the church or given opportunity to speak at the church. Neither did the church financially support some of their ministries.

The pastors discovered that they are not intentional about their external relations beyond simply having access to their expertise and connections. At the meeting, they developed the outline of a classification system for the kind of relationship they have with an agency. The system they quickly designed ranged from one to five, where a "five" meant a covenantal, long-term relationship in which they are fully engaged, and a "one" meant a transactional relationship with no pre-intent for more than the transaction at hand. Then they reviewed their relationships to determine whether they wanted to be more or less engaged with the agency or if they are happy with the relationship as it now stands.

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VITA

John Pellowe was born April 27, 1957 in Toronto, Ontario, Canada. He graduated from Wilfrid Laurier University in Waterloo, Ontario in 1980 with an Honours Bachelor of Business Administration degree. While working at the University of Waterloo in the Canadian Industrial Innovation Centre/Waterloo, he began studies for his Master of Business Administration degree, which he earned in 1985 at Wilfrid Laurier University. In 1984, John left the university to become a commercial banker. In 1994, he became a self-employed trainer for corporate leadership teams.

In 2001, John followed God's call to prepare for change and entered Tyndale Seminary in Toronto, Ontario, graduating May 2004 with a Master of Divinity degree in Biblical Studies. In September 2003, John was hired as the Chief Executive Officer of the Canadian Council of Christian Charities, an association of Christian churches and charities. Also in September 2003, John became pastor of Erin Full Gospel Fellowship, in Erin, Ontario. In a part-time capacity, John nursed this small church through a difficult time, completing his assignment there in October 2005. John was ordained by the Pentecostal Assemblies of Canada in September 2007.

John married Loron Thomas in 1981 and they live in Waterloo, Ontario with their three children: Jessica, Harley and Marilyn. He will graduate in May 2008 with a Doctor of Ministry degree from Gordon-Conwell Theological Seminary, Charlotte NC. The focus of his studies was Christian leadership.